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Presbyterian Church in the  
U.S.A. General Assembly.  
Minutes of the General  
Assembly of the



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*SUPPLEMENT TO THE HOME AND FOREIGN RECORD.*

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ANNUAL REPORT

OF THE

BOARD OF MISSIONS

OF THE

GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY 1852.

PHILADELPHIA :

PUBLISHED BY THE BOARD.

1852



# BOARD OF MISSIONS.

## OFFICERS OF THE BOARD.

REV. J. J. JANEWAY,	<i>President.</i>
REV. JOHN McDOWELL,	<i>Vice-President.</i>
REV. C. C. JONES,	<i>Cor. Sec. and General Agent.</i>
REV. R. HAPPERSETT,	<i>Assistant Corresponding Sec.</i>
A. W. MITCHELL,	<i>Recording Secretary.</i>
SAMUEL D. POWEL,	<i>Treasurer.</i>
WILLIAM NASSAU, SEN.,	} <i>Auditors.</i>
MATTHEW NEWKIRK,	

## EXECUTIVE COMMITTEE.

Rev. John McDowell, <i>Chairman.</i>	
Rev. T. L. Janeway,	Matthew Newkirk,
Rev. C. C. Jones,	Wm. Nassau, Sen.
Rev. R. Happersett,	A. W. Mitchell,
E. M. Donaldson,	James Field.

## COMMITTEE ON CHURCH EXTENSION.

Rev. T. L. Janeway, <i>Chairman.</i>	
Rev. C. C. Jones,	Rev. R. Happersett,
A. W. Mitchell,	James Field.

## EXECUTIVE COMMITTEE AT LOUISVILLE, KY.

Rev. E. P. Humphrey, <i>Chairman.</i>	
Rev. James Woods,	William Garvin,
Rev. W. W. Hill,	Samuel Casseday,
Rev. J. M. Stevenson,	William Richardson,
Rev. Daniel Stewart,	Samuel Russell,
Rev. Le Roy J. Halsey.	

## TRUSTEES OF THE BOARD OF MISSIONS.

<i>President,</i> William Nassau, Sen.	
<i>Secretary,</i> Matthew Newkirk.	
<i>Treasurer,</i> Samuel D. Powel.	
Rev. Alexander Macklin,	A. W. Mitchell,
James Field,	J. B. Ross,
William Nassau, Sen.	Rev. Lewis Cheeseman,
Rev. C. C. Jones,	Hiram Ayres,
Matthew Newkirk.	

## MEMBERS OF THE BOARD.

*The term of service of the following expires in  
May, 1856.*

MINISTERS.	RESIDENCE.
Charles Hodge,	Princeton, N. J.
Gardiner Spring,	New York City.
W. W. Phillips,	New York City.
R. Happersett,	Philadelphia.
W. D. Snodgrass,	Goshen, N. Y.
G. W. Musgrave,	Baltimore, Md.
J. C. Lord,	Buffalo, N. Y.
Levi H. Christian,	Camden, N. J.
A. T. McGill,	Allegheny City, Penn.
J. T. Hendricks,	Clarksville, Tenn.
J. H. Thornwell,	Columbia, S. C.
J. M. Stevenson,	New Albany, Ind.
Z. Butler,	Port Gibson, Miss.
J. L. Yantis,	Brownsville, Mo.
Wm. T. Hamilton,	Mobile, Ala.

LAYMEN. RESIDENCE.

E. A. Nesbit,	Macon, Ga.
Moses Allen,	New York City.
E. Avery,	Pittsburg, Penn.
G. T. Snowden,	Columbia, S. C.
Howell Evans,	Philadelphia, Penn.
Samson Mason,	Cincinnati, Ohio.
J. T. Berryman,	
J. Fithian,	Pittsburg.
David Keith,	St. Louis, Mo.

*The term of service of the following expires in  
May, 1855.*

MINISTERS.	RESIDENCE.
Joseph McElroy,	New York City.
William B. Sprague,	Albany, N. Y.
Dani. McKinley,	Pittsburg, Penn.
H. R. Weed,	Wheeling, Va.
S. B. Jones,	Bridgeton, N. J.
N. Murray,	Elizabethtown, N. J.
J. N. C. Grier,	Brandywine Manor, Pa.
F. Herron,	Pittsburg, Penn.
C. C. Beatty,	Steubenville, Ohio.
J. Bullock,	Walnut Hills, Ky.
C. C. Jones,	Philadelphia, Penn.
D. Lacy,	Raleigh, N. C.
Lewis Green,	Hampden Sidney, Va.
John D. Paxton,	Shelbyville, Ky.
Daniel Baker,	Huntsville, Texas.

LAYMEN. RESIDENCE.

R. S. Clark,	Philadelphia.
James Lenox,	New York City.
R. L. Stuart,	New York City.
W. Nassau, Sen.,	Philadelphia.
James Field,	Philadelphia.
Hiram Ayres,	Philadelphia.
Jona. Ogden,	Brooklyn, N. Y.
Ed. Hopkins,	
Nath. Ewing,	Uniontown, Penn.

*The term of service of the following expires in  
May, 1854.*

MINISTERS.	RESIDENCE.
William S. Plumer,	Baltimore, Md.
James Hoge,	Columbus, Ohio.
C. W. Shields,	Philadelphia, Penn.
J. J. Janeway,	New Brunswick, N. J.
John Gray,	Easton, Penna.
J. B. Spotswood,	Newcastle, Del.
Francis McFarland,	Greenville, Virginia.
S. J. P. Anderson,	St. Louis, Mo.
David Magie,	Elizabethtown, N. J.
Joseph H. Jones,	Philadelphia.
Leroy J. Halsey,	Louisville, Ky.
John C. Young,	Danville, Ky.
J. W. Alexander,	New York City.
Alexander Macklin,	Philadelphia.
D. McKinney,	Hollidaysburgh, Penn.

LAYMEN. RESIDENCE.

William Shear,	Augusta, Geo.
Matthew Newkirk,	Philadelphia.
William S. Martien,	Philadelphia.
George Brown,	Baltimore, Md.
John M. Harper,	Philadelphia.
James N. Dickson,	Philadelphia.
J. D. Williams,	Pittsburg, Penn.
J. Couper,	Newcastle, Del.
E. M. Donaldson,	Philadelphia.

*The term of service of the following expires in  
May, 1853.*

MINISTERS.	RESIDENCE.
John McDowell,	Philadelphia, Penn.
Wm. L. Breckinridge,	Louisville, Ky.
Symmes C. Henry,	Cranberry, N. J.
James Woods,	New Albany, Ind.
John M. Krebs,	New York City.
E. P. Humphrey,	Louisville, Ky.
Daniel Stewart,	New Albany, Ind.
R. J. Breckinridge,	Lexington, Ky.
Allan D. Campbell,	Allegheny, Penn.
W. W. Hill,	Louisville, Ky.
N. L. Rice,	Cincinnati, Ohio.
Samuel R. Wilson,	Cincinnati, Ohio.
Thomas L. Janeway,	Philadelphia.
John T. Edgar,	Nashville, Tenn.
Charles Sturdevant,	New Albany, Ind.

LAYMEN. RESIDENCE.

Samuel Casseday,	Louisville, Ky.
William Plumer,	Pennsylvania.
William Garvin,	Louisville, Ky.
Samuel Russell,	Louisville, Ky.
William Richardson,	Louisville, Ky.
Henry E. Tunstall,	Louisville, Ky.
Alexander W. Mitchell,	Philadelphia.
James Dunlap,	Philadelphia.
William Dulty,	Philadelphia.



## CHARTER OF THE BOARD OF MISSIONS.

*To all to whom these presents shall come.*

KNOW YE, That whereas the General Assembly of the Presbyterian Church in the United States of America have a *Board of Missions* composed of Ministers and Laymen, members of the Presbyterian Church, the design of which is to afford aid to feeble Presbyterian Churches in the support of pastors, to form new Churches, and supply destitute settlements with the stated ministry and gospel ordinances; and whereas, the aforesaid Board of Missions labours under serious disadvantages as to receiving donations and bequests, and as to the management of funds entrusted to them for the purposes designated in their Constitution, and in accordance with the benevolent intentions of those from whom such bequests and donations are received.

Therefore, William Brown, William Nassau, Sen., Matthew Newkirk, Solomon Allen, Alexander Symington, Ashbel Green, Cornelius C. Cuyler, William A. McDowell, and Thomas Hoge, citizens of the United States, and of the Commonwealth of Pennsylvania, and their successors, are hereby constituted and declared to be a body politic and corporate, which shall henceforth be known by the name of the "Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America," and as such shall have perpetual succession, and be able to sue, and be sued in all courts of record and elsewhere; and to purchase and receive, take and hold, to them and their successors for ever, lands, tenements, hereditaments, money, goods and chattles, and all kinds of estate, which may be devised, bequeathed, or given to them, and the same to sell, alien, demise, and convey; also to make a common seal, and the same to alter and renew at their pleasure; and also to make such rules, by-laws, and ordinances, as may be needful for the government of the said Corporation, and not inconsistent with the Constitution and laws of the United States and of this State: Provided always, that the clear yearly value of the real and personal estate held by the said Corporation shall not at any time exceed the sum of two thousand dollars.

The Trustees above named shall hold their offices one year from the date of their incorporation, and until their successors are duly qualified to take their places, who shall be chosen by the aforesaid Board of Missions at such times, and in such way and manner, as shall be prescribed by the said General Assembly of the Presbyterian Church in the United States of America, provided not more than one-third of the Trustees shall be removed in any one year.

The Trustees hereby incorporated, and their successors, shall, subject to the direction of the said Board of Missions, have full power to manage the funds and property committed to their care, in such manner as shall be most advantageous, not being contrary to law.

ASHBEL GREEN,

*President of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America.*

WILLIAM A. McDOWELL,

*Corresponding Secretary and General Agent of the Board of Missions.*

I do certify that I have perused and examined the within instrument, and am of opinion that the objects, articles, and conditions therein set forth and contained, are lawful.

Witness my hand at Philadelphia, Pa., this eighteenth day of March, A. D. 1841.

O. F. JOHNSON, *Attorney-General.*

We, the Justices of the Supreme Court of the Commonwealth of Pennsylvania, do certify that we have perused and examined the within Charter, or constitution, and are of opinion that the objects, articles and conditions therein set forth, are lawful. Witness our hands this thirtieth day of March, A. D. 1841.

JOHN B. GIESON,  
MOLTON C. ROGERS,  
CHARLES HUSTON.

I, Joseph S. Cohen, Prothonotary of the Supreme Court of the Eastern District of Pennsylvania, do certify that the within charter was duly presented to the Justices of the said Supreme Court, and by them duly allowed, as appears by the above certificate.

In witness whereof I have hereunto subscribed my name, and affixed the seal of the said Supreme Court at Philadelphia, this thirtieth day of March, one thousand eight hundred and forty-one.

[SEAL.]

J. SIMON COHEN.

To Francis R. Shunk, Esq., *Secretary of Commonwealth.*

Let the within instrument of writing be enrolled according to law.  
Executive Chamber, *Harrisburg, May 17th, 1841.*

DAVID R. PORTER.

Pennsylvania, SS.

*Secretary's Office.*

Enrolled in Charter Book No. 6, pages 49S, &c., containing a record of acts incorporating sundry religious, literary, and other charitable institutions.

Witness my hand and the seal of the said office at Harrisburg, this seventeenth day of May, A. D. 1841.

[SEAL.]

FRANCIS R. SHUNK, *Sec'y of Commonwealth.*

## BEQUESTS.

The General Assembly which met in 1840, authorized their Board of Missions to apply to the Supreme Court of Pennsylvania for an Act of Incorporation; this application has been made, and a charter has been obtained, and the Board have now an incorporated Board of Trustees, entitled "The Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America." To this body, all legacies or bequests for the Board of Missions should now be given.

For the direction of any who may wish to make bequests to the Board of Missions, we subjoin the following form :

### FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, etc., to be held by the said Trustees, and their successors forever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

## NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applicants for missionaries and missionary aid, are respectfully and earnestly requested to pay particular attention to the following rules and regulations of the Board :

*Rule 1. Regular form in which applications are to come up to the Board as often as made.*

Applications to the Board for *Missionary Appointments and pecuniary aid*, and also for the *re-appointment* of Missionaries, should always be made by the *Elders* of the Church, through the *Presbytery* or the *Corresponding Executive Committee* of the Presbytery to which the Church applying for assistance belongs—*accompanied with a recommendation*, from said Presbytery or Committee, *of the Missionary to be appointed, and a specification of the amount of aid* indispensably necessary.

If there be *no* Corresponding Executive Committee in the Presbytery, the application must be fully sanctioned by two neighbouring ministers, connected with the Presbytery to which the Church belongs.

*Rule 2. Of the Board, in relation to renewing, dating, and ante-dating Commissions.*

*Passed March 10th, 1851.*

In consequence of the constantly repeated applications of Presbyteries to ante-date Commissions, some for three, others for six, and some even for twelve months, and without any apparent reason, other than want of attention and prompt action on the part of Presbyteries and Committees of Presbyteries on Missions, thereby embarrassing the business of the Board, and depriving the Board of an accurate knowledge of the expenses of our Missions, for which provision must be made weekly, therefore,

1. *Resolved*, That the Presbyteries and Committees of Presbyteries on Missions, be respectfully requested to have Commissions of their Missionaries renewed, before the expiration of their time of service, if practicable to do so; and in all cases to state definitely the time when they wish the Commission to be dated.

2. *Resolved*, That from and after the 1st day of May, 1851, the Board will *ante-date* no Commission *beyond two months from the time of the reception of the application at the Mission Rooms*, either in Philadelphia or in Louisville.

3. *Rules of the Board, in relation to careful examination of applications:—to information requested of Presbyteries by the Board to assist it in its action:—and to Churches able to support the Gospel for themselves.*

“On motion,

1. *Resolved*, That the Committees of the Board, in Philadelphia and Louisville, be directed to examine carefully into the propriety and justice of every application for new Commissions or for renewal of old ones, and whenever the sums applied for may be reduced, that the reduction may be made.

2. *Resolved*, That the Presbyteries be requested to state the amount raised by the Churches or congregations forming Missionary fields, in support of their pastors or Missionaries, when they apply for Commissions from the Board for them, in order to enable the Board to act more intelligently on the applications.

3. *Resolved*, That before a Presbytery entertain the application of any organized Church or Missionary field, it be requested to inquire whether said Church or field has any reasonable prospect of becoming self-sustaining; and whether said Church or field may not properly and profitably be united with some contiguous Church or Churches, and the labour of a Missionary and the expense of his support be saved to the Board, agreeably to the recommendation of the General Assembly.

4. *Resolved*, That all Churches which have been long upon the Board, and are able to support the gospel of themselves, have their appropriations reduced; and that they be discontinued by the Board as soon as possible, in order that the Missionary funds of the Church may be husbanded, and more liberally and extensively applied to fields that are purely missionary, and in which the Church may expand and grow.”

#### NOTICE TO APPLICANTS FOR AID FROM THE CHURCH EXTENSION FUND.

Application to the Church Extension Committee for aid in building houses of worship or for the payment of Church debts, should always be made by the Elders of the Church, through the Presbytery to which the Church applying for aid belongs, or through a Committee of the Presbytery, appointed for that purpose; and such application should always be accompanied by a recommendation of the object by the Presbytery or their Committee, and a specification of the amount of aid indispensably necessary.

The appropriations of the Church Extension Committee are all made on the following condition, that, with the aid given by the Committee, the building shall be *entirely finished, and no debts left unpaid*; and when money is appropriated to aid in the payment of debts, it is always on the condition, that, with this aid, *the whole debt shall be paid*.

The appropriations of the Committee are paid, whenever the Church to be aided can certify to the Committee that the terms of the appropriation are fully met.

*Particular attention is requested to the following Resolution of the Church Extension Committee in relation to Appropriations.*

The following preamble and resolution in relation to appropriations, was adopted by the Board, March, 1851.

It being impossible for the Church Extension Committee ever to know the exact state of its available funds, without subjecting the appropriations to some limited time, during which the Committee will be responsible, but no time beyond that limit: and in consequence of appropriations being made and continued to Churches for a series of years from whom nothing is heard, and the funds are thereby locked up, and more recent applications cannot be responded to from Churches which would immediately build if their applications were granted, and thus destroying that equality of right to this Fund, which should be open upon just conditions to all the Churches:—for these considerations, and the necessity of the case, the Committee unanimously adopt the following resolution *in relation to all future appropriations*,

*Resolved*, That if appropriations to Churches are not called for within two years from the date of their application, the appropriations shall be considered as withdrawn, and the Committee be no longer liable for the same.

#### CLOTHING.

*Boxes of Clothing for Missionaries.*—For the information of those who may wish to furnish clothing, or other articles, for the comfort of our missionaries and their families, we publish the following:

Boxes of clothing, when sent directly to the Office of the Board, without any particular designation, will be forwarded to such missionaries as are known to be the most

needy; and the missionaries, to whom a box from any congregation or association is sent, will be requested to write to the donors, acknowledging the receipt.

In some instances, we are asked at the office to designate some missionary, and give particular information in regard to his circumstances, his family, &c. This information it is not *always* in our power to give; and not unfrequently difficulties arise from selecting particular missionaries in that way. As a general rule, then, we would say, as the result of our own experience in this matter, that if the donors have no special reasons for designating a particular missionary, the distribution of these boxes had better be left to the officers of the board at the Office. Our decided impression is, that a more equitable and judicious distribution will in this way be made, and the object of the benevolent donors be more completely gained.

*We ask particular attention to the following directions for forwarding boxes:*

1. In every box that is sent, put a *list of all the articles*, with an estimated value of each article; put on this same paper, the name of the individual, congregation, or association from whom the box comes; also the address of the person to whom a letter of acknowledgment is to be sent. Let this paper be put in the box where it will readily be seen on the box being opened. A copy of this list with a letter, should also be sent to the Office of the Board, in which letter, information should be given of the time when the box was sent, and by what conveyance, and any other things connected with the donation, which it may be desirable should be known at the Office.

2. The box should be fully and plainly marked, "*Mission Rooms 265, Chestnut Street, Philadelphia,*" and the place from which it comes should always appear on the outside. The articles should be carefully put up, in strong and tight boxes, well nailed, and secured against rough handling, on a long voyage.

3. It is important all boxes of clothing designed more especially for the West, should be at the Office as early as the first of September, that they may reach their destination before the navigation closes.

*Clothing Distributed Gratuitously.*—Boxes of clothing form no part of a missionary's regular appropriation—the Board, therefore, need the same amount of funds to meet their engagements, as if no boxes were forwarded. It is very important this should not be overlooked. These boxes are of great value to missionaries, and they need all that is sent to them, but we should be careful not to suffer these acts of kindness to lessen our pecuniary donations to the cause. The cause cannot admit of this without loss, and serious loss. Thus far, there has been no pecuniary loss, but rather a gain, by the interest which has been excited in the preparation of these boxes. We fondly hope it will continue to be so, and that the interest in this cause will continue to increase, until our whole land is supplied with the Gospel privileges.

*Contents of Boxes.*—As to what is to be put into these boxes, we are willing to leave that matter to the judgment of our good ladies, who so well know what is wanted in a family. Scarcely any article in common use will come amiss. Knives and forks, spoons, scissors, thread, yarn, silk, needles, pins, tape, buttons, etc. etc., in addition to articles of substantial wearing apparel, will be thankfully received. Flannel, muslins, calicoes, &c., not made up, are very acceptable. Garden seeds, medicines &c.

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#### OFFICE OF THE BOARD, No. 265 CHESTNUT STREET, PHILADELPHIA.

All letters relating to Missionary appointments and other operations of the Board, and all applications and letters relative to Church Extension, should be addressed to the

*Rev. C. C. Jones*, Corresponding Secretary, or *Rev. R. Happersett*, Asst. Cor. Sec'y, No. 265 Chestnut Street, Philadelphia.

Donations and subscriptions to

*S. D. Powel*, Treasurer, No 265 Chestnut Street, Philadelphia.

If more convenient, to the following:

*J. D. Williams*, Pittsburgh, Pa.

*Thomas Moodie*, Columbus, Ohio.

*Andrew Davidson*, Louisville, Kentucky.

*Wm. Rankin, Jr.*, Mission House, 23 Centre Street, New York.

# ANNUAL REPORT

OF THE

## BOARD OF MISSIONS.

FROM MAY 1851 TO APRIL 1852.

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### I.—STATE OF THE TREASURY.

The Board of Missions having been embarrassed during the year, we lay before the General Assembly, in the first place, the *State of the Treasury*.

The loss sustained by the Board in October, 1850, left a debt on the Treasury of \$2,638. At the delivery of the Report of 1851, a balance (exclusive of this debt of \$2,638) was set down in favor of the Board, of \$4,034.60. Of this sum over \$2000 was in *Presbyterial Treasuries*, and could not be drawn for except to pay Missionaries within the bounds of the respective Presbyteries holding the same.

Subtracting this debt of \$2,638 and instead of a balance in favor of the Board of \$4,034.60, we have a balance of only \$1,396.60 and the whole of it in the Presbyterial Treasuries.

Thus the Assembly will perceive that the *entire income* of the last ecclesiastical year, was *consumed by the loss and disbursements* of that year, within a small sum. We actually began the present year, now closed, with nothing in the Treasury of the Board; and nothing to its credit, but what small sum lay in the Presbyterial Treasuries; and the most barren season for funds, the summer and autumn, opening upon us!

The income of the Board for the year ending May, 1850, was, \$79,049; and for the year ending May, 1851, \$82,818, giving an increase of only \$3,769; whereas, in order fully to meet the *increased and increasing expenses of the work*, and to put the Board in easy circumstances, the increase on the year ending May, 1851, should have been between \$10,000 and \$15,000.

We trust this explanation of the reason of the embarrassment of the Board, will be satisfactory to the General Assembly.

To resume our statements. In the opening of the year, the payments of the Missionaries, and the current expenses, came on apace, and we were presently largely in advance of our receipts. To effect payment, in part at least, of most pressing demands against it, both in the office at Philadelphia, and at Louisville, the Board obtained a loan of \$3,500, and also a further loan of \$2,000 to meet the remaining portion of the *old loss*, making the whole amount \$5,500. And on the 4th of August, 1851, by a statement of the condition of the Treasury, published in an appeal to the Churches, the debt of the Board at that time for Missions, was \$10,196. And on the 10th of November, 1851, the debt had increased to over \$15,000!

In July the Board took into serious consideration the necessity of a strict scrutiny of applications, and an immediate reduction of appropriations in all cases where such reduction could judiciously and properly be made, with a determination to continue the same course through the entire year; and as a principle in all time to come.

Since July, sixty-seven applications have been reduced, the whole amounting to \$2,326, in the office at Philadelphia. After the Board published its resolutions for reduction, some Presbyteries entered into an examination of their applications, and fifteen applications were reduced by Presbyteries, the remaining fifty-two were reduced by the Board. And we are happy to state that the Presbyteries are paying closer attention to their drafts upon the Board, and some with commendable zeal are taking their churches off as fast as possible. To show the necessity of this action of the Board, of sixty-seven churches whose appropriations were reduced, the *average term of the whole*, on the Board, *is six years and a half!*

One half of them range under six years, and the other half *above*, from *six to eight, ten, twelve, fourteen, sixteen and seventeen years!!*

And some that have been longest on the Board report from 40 to 194 members!

The reductions have been very considerable also in the office at Louisville, the exact returns of which we regret are not at hand.

The Board, relying upon the ability and liberality of the churches, to contribute fully as much as they had done the year before, determined, without *increasing their expenditures* to appropriate all their *savings* upon reductions, to the occupancy of new and destitute fields, and to the expansion of the Church. Following out this design we have lived fully up to our income.

The total amount of receipts from all sources for <i>eleven</i> months (the present report, owing to a change in closing the year, extends over eleven months only) is,	\$81,748.98
The amount paid out at the different treasuries for the same time,	\$78,883.89
Drafts drawn, and not presented April 1, 1852,	623.80
	<hr/> 79,507.69
Leaving a balance in favour of the funds of the Board in all the treasuries, April 1, 1852,	\$2,241.29
<i>Against</i> this balance we have amounts due to Missionaries, reported, but not paid up, to April 1, 1852, in office at Philadelphia,	\$1,310.50
And in office at Louisville,	1,331.28
Debt of note in Mechanic's Bank, Phila.,	2,500.00
	<hr/> \$5,141.78
To which we must add amount due to Missionaries April 1, 1852, who had not reported at the offices ; estimated at	2,000.00
	<hr/> \$7,141.78
Deduct amount in treasuries to the credit of the Board, as already stated, of	2,241.29
	<hr/> \$4,900.49

This estimate may fall *below* the actual indebtedness of the Board on April 1, 1852.

The debt, which was as high at one time as \$15,000 and upwards, has been reduced to about \$5000, or two-thirds. We have also \$81,748.98 for eleven months this year, against \$82,818.51 for twelve months the past year, the eleven months falling behind the twelve months \$1069.53. Should the *receipts* for April, 1852, equal the receipts for April, 1851, we shall be *in advance* of our income the past year, but not sufficiently so, to pay our debt of \$5000, and put the treasury in an easy and safe condition.

We have closed the year much more favourably than we at one time anticipated, but not as favourably as the churches should have made it ; and unless the churches come up more liberally than heretofore, in the summer and autumn, we have no other prospect before us than that of continued embarrassment ; and, *in that event, the expenses of the Board must necessarily be reduced to clear itself of*

*debt agreeably to the rule and order of the General Assembly.* We hope, however, for better things in God's mercy and His people's fidelity.

## II.—OPERATIONS OF THE YEAR.

### 1. OF MISSIONS.—(1.) *Details for the year.*

Although our Report embraces but *eleven months*, yet the number of *Missionaries in commission* is made out, for one year, dating back to April 1, 1851. The number of Missionaries in commission on April 1st, 1851, was 341; to which have been added up to April 1st, 1852, 197, making the whole number for the year *five hundred and thirty-eight*; and less by 53 than for the last year, that is from May 1, 1850, to May 1, 1851.

The Board are well convinced that the number of names on our registers should be considerably diminished; for, although drawing aid from the funds, and reported as *Missionaries*, they are *not so* in fact; for the churches which they serve are abundantly able to support the Gospel for themselves, and should be *contributing* and not *consuming* churches. And further, by continuing such names upon the registers, the funds are turned aside from their legitimate use, and the Church is deceived as to the real extent of her missionary operations, and the good cause itself is impeded and damaged in the minds of many who know that these are improper appointments and improper appropriations. The Board will steadily aim to effect this reduction, with carefulness, judgment, and charity, so that their registers and reports will convey as accurately as possible, the true state and condition of the Missionary operations of the Assembly.

The advantage of this course of action will be an *increase of self-sustaining churches*, which will add to the strength of our body; and also an *increase of funds*, by the *contributions* of these self-sustaining churches, and by the *saving* of large sums which they had previously consumed. The money thus saved will enable the Board to occupy wider fields, and cultivate them with greater liberality and efficiency. This course of action is not only just, but *absolutely necessary*. We must adopt it in order to expand. Let it be understood, therefore, that a decrease of the number on our lists of Missionaries, is under the circumstances alluded to, exceedingly desirable, and will argue no decrease whatever in our Missionary operations.

In the absence of perfect returns from the churches themselves, we estimate the number that have gone off the Board, and become self-sustaining the past year at between 45 and 50. The Assembly will hear this fact with as much pleasure as it gives the Board to



make it, and we regret that we could not report four or five times as many. *The more off in this way the better.*

*The number of churches and missionary stations, wholly or in part supplied, has been as far as reported, 1101.*

*The number of newly organized churches, 49. The number of admissions on examination, 1919; and on certificate, 1665; making a total of admissions, of 3584. The number in communion with churches connected with the Board, 24,082. The number of Sabbath Schools, 643; of teachers, 4356, and of scholars, 27,637. And of baptisms, 2367. And of houses of worship, erected or finished, 79. Of the 538 Missionaries in commission during the year, 121 have sent in no special report!*

These are the returns for 11 months only, and while in additions on examination and certificate, and in the aggregate of the number in communion with the churches, the returns do not quite come up to the 12 months of the last year, yet there has been an increase in Sabbath schools, and teachers, and scholars, and baptisms and houses of worship erected. These results are gratifying.

The proportion of Missionaries who have not reported is about the same that it was last year.

## (2.) *State of our Missions.*

The immensity of the field which we are called, in common with other denominations, to occupy in our country, and its actual wants and destitutions, were presented very fully to the Assembly at its last meeting; and we shall not repeat what was then said, further than to assure the Assembly that those wants and destitutions are perhaps on the increase. Certainly our own Church had never more to occupy its attention, and to call forth its energies than at the present time.

The Missionaries and Ministers in connection with the Board appear from their reports to have labored in all departments of duty with zeal and fidelity, and many with uncommon energy. Some have passed through deep waters of affliction, and have also made sacrifices and endured privations and trials and hardships as good soldiers of Jesus Christ, and some have fallen asleep in Him and entered into rest. And although the year has not been marked by any general out-pouring of the Spirit of God, yet we have been cheered through the year with occasional revivals; and the additions to the churches on *examination* show a more encouraging state of religion than we had anticipated. The seal of God of 1919 conversions shows that His favour abides on us. *This is the seal above all others desired and prayed for by the Assembly:* and it fills the hearts of our zealous and laborious and devoted brethren in the field with gratitude and joy.

(3.) *Re-enforcements and Enlargement of the Church.*

Although it has been a year of embarrassment, yet the Board has kept steadily in view the wishes and designs of the Assembly, and have husbanded its resources, and all funds saved by the going off of churches, and by reductions on appropriations, have been expended upon the more destitute and distant fields, as already intimated.

In the month of November, two Ministers were sent out as a re-enforcement to *Texas*. Immediately on their arrival, they were introduced to two important fields of labor and required no further assistance from the Board. This immense State still continues her rapid increase in population and in enterprise, and her loud cry for Missionaries of the Cross; our Church is steadily gaining in strength and influence there.

Another Missionary has gone out as a re-enforcement to *California*, and our prospects in that State are highly encouraging. Recent letters from this growing State render it desirable that other Missionaries should be speedily sent.

And still another Missionary has taken his departure for *Oregon*, emigrating *with a Colony*, as their Pastor; an admirable method of removing to and peopling these destitute regions. Upon his arrival we shall have four Ministers in that territory.

It gives us pleasure to report to the Assembly, *the constitution of the Presbytery of Oregon* on the 19th day of November, 1851, agreeably to the order of the last Assembly. *Minutes* 1851, p. 35. And also to state that the Presbytery of California, as its meeting in Benicia, February 17, 1852, after full discussion, resolved to overture the present Assembly, to divide that Presbytery into two Presbyteries, severally to be called the Presbytery of California, and the Presbytery of Stockton, and that these Presbyteries together with the Presbytery of Oregon be constituted a Synod, to be called "*the Synod of the Pacific*," to hold its first annual meeting in the city of San Francisco on the third Thursday of October, at seven o'clock P.M., and to be opened with a sermon by the oldest minister present. We have reached the Pacific. The voices of the worshippers mingle with its waves, "slow swinging to the shore." Yea, we have formed a *Synod* there! This is expansion! THE SYNOD OF THE PACIFIC! The announcement of the fact causes the great heart of this Assembly, and of the whole Church to break forth in thanksgiving and praise to God. We hail the formation of this Synod with fond anticipations; believing that it will in an eminent degree conduce to the firm and speedy establishment—by God's blessing—of our Zion in that important and distant land. In this new part of the world it will be necessary for our people to build them houses of worship, to found their primary and high schools, their colleges and theological seminaries, their printing presses, and their various

institutions for the support and propagation of the Gospel. They will grow into consistency and power in due course of time, and ceasing to be dependent upon any other portion of the Church, they will grapple with their own destitutions, and have enough and to spare for Missions to foreign lands. Our Zion will spread northward and southward and eastward—California, Oregon, Utah, empires in themselves, will be possessed—and she will meet the Church travelling westward, in the central regions, and thus shall we unite the tide of heavenly influence rolling from sea to sea! We shall bind in one unbroken and golden chain our Churches, Presbyteries, and Synods—yea, General Assemblies (for they will have a General Assembly too) from ocean to ocean! We see the white sails along those shores bearing the Ministers of Christ, who are going to disciple the nations dwelling in darkness in the north and in the south, and in the isles of the sea, and in the great continents far in the west beyond it. Most animating prospects are these. Visions of glory that shall be turned by the power and faithfulness of God into blissful realities.

Who sees not the importance of most strenuous efforts now to fill that Pacific slope with Ministers of the Gospel? The Board will strain every nerve the present year to send out as large re-enforcements as possible, and would call upon all who are blessed with means and a pious heart amongst us, to aid liberally in this design.

We have been enabled to plant our first Missionary in *Minnesota*, later than duty to that flourishing Territory required. He arrived at St. Pauls the 13th October, 1851. He will be followed by others as fields may be opened.

The Assembly will be overtured to order the constitution of a *Synod in Iowa* and another in *Arkansas*. Two more Synods! Here is expansion again, and cause for renewed thanksgiving to God. These Synods spring into existence, in great part, through your domestic missionary operations. We are rolling westward! And we take occasion here to remark that all the newer western and south-western States where these new Synods are to be formed, are fields of peculiar interest and care; and the Board regrets the want both of men and of means to do all that appears necessary to be done for them. Our not being able to enter these fields as early and in as great strength as our brethren of other denominations, causes us to work to disadvantage. Nevertheless we must do what we can and go with our people and share with our brethren the duty of providing for the wants of that growing part of our country.

#### (4.) *The Religious Instruction of the Colored Population.*

The religious instruction of the colored population the Board has kept steadily in view and has been the means of communicating information and securing labourers in the south, who have been supported without charge to the Missionary funds of the Church. The Assembly's Missionaries have had their attention

seriously directed to this work, and numerous communications from all sections of *the South* show a disposition on their part to engage in it, and exhibit a considerable amount of labor performed and with encouraging success. These communications have come from Maryland, Virginia, North and South Carolina, Tennessee, Kentucky, Georgia, Mississippi, Louisiana and Texas.

There is a gradual and steady increase of interest and of effort throughout the southern and south-western States in the religious instructions of the colored population, and which we fondly hope and believe, will ere long become universal, not only in our own denomination, but in all other orthodox denominations.

*In the Free States* we have but one colored church in connection with the Board, and that is located in the city of New York. This population is in great need of regular church organizations, and of efficient ministers of the Gospel. It is impossible to secure the services of white ministers for them, and the supply of colored ministers is scanty and defective. The Board will afford every aid in its power, but the door of access to them can scarcely be considered as open. There are very few colored churches connected with the Assembly in the Free States. The mass of our colored membership, and our most promising labours among this people, are in the *South*.

#### (5.) *Foreign Population.*

A few Missionaries have been employed among the Germans and with encouraging prospects. The Presbyteries embracing our large cities, from their position are called upon to look after the foreign population, which of late years has begun so marvellously to accumulate in these cities, and unless speedily and effectually attended to, promise to shed disastrous moral influences over them. There are districts in our *large cities* as purely missionary ground as is to be found in any part of our *country*, and requiring for their cultivation men of apostolic zeal and energy; by whose labours houses of worship may be built, sunday schools and congregations gathered. Emigration to our shores is unabated and amazingly great, and is estimated at between 400,000 and 500,000 for 1851!

#### (6.) *Clothing.*

The usual amount of clothing has been contributed and forwarded to our Missionaries, and the interest in this most useful and profitable charity continues unabated in the hearts of the female members of our churches. They silently and unobtrusively distribute their valuable aid to our devoted and needy Missionaries, and the blessing of many descends upon them.

## 2. CHURCH EXTENSION.

This branch of our Domestic Missionary work, requires to be brought prominently before the Assembly at its present session, for its importance has certainly not been appreciated by the churches, and it is high time that we were moving efficiently in it.

The scheme was first carried into effect in 1844, consequently it is of eight years standing. The following facts deserve the attention of the Assembly :

The number of Synods applying for, and *receiving* aid is 22 : *every Synod in our Church!*

Of 129 Presbyteries, (5 Foreign Presbyteries not counted,) 86 have applied for and *received* aid; or *two-thirds* of them. And the number of churches aided to completion is 281.

*The entire contribution of our Church in her ecclesiastical capacity,* for the eight years, is \$10,922! or \$1,365 on an annual average!

Of the 86 Presbyteries in these Synods which have applied for and *received* aid, 43, one-half only have contributed; and of this number 31 have contributed in sums varying from \$1.50 to \$85! 8 in sums under \$300, and 4 as follows \$4,625, \$592, \$1,714, and \$887.

Every Synod with the exception of *one*, has *drawn out more than it put in*, and the excepted Synod leaves a balance to its credit of but \$140.70, and of the 86 Presbyteries receiving aid, 3 only leave a balance in their favor; and one of these is one of our largest and richest City Presbyteries.

The total amount appropriated for the time by the Church Extension Committee, is 41,923, and the total amount contributed by the churches is \$10,922, leaving a balance against the Churches of \$31,001! How has this amazing balance been made up? BY INDIVIDUAL DONORS! Unless they had stepped forward, the scheme would have accomplished very little! In November 1850, the Committee had incurred a debt of \$8,460.85 in appropriations, and little or nothing in the Treasury to meet it. No new appropriations have been granted since that time, the Committee determining with the approbation of the Board, to free themselves of debt before proceeding any further.—We are happy to report to the Assembly, that the Committee are now nearly *free of debt*, as will appear from the following statement of the condition of the Church Extension Fund for 11 months. The whole amount received from May 1, 1851, to April 1, 1852, 11 months, is \$7,101 40. Of this sum, \$4,224 80 was from individuals, and \$2,876 60 from churches. The payments during the 11 months amounted to \$4,995 61, leaving a balance in the treasury, April 1, 1852, of \$2,135 44. The appropriations uncalled for, but for which the fund is liable, amount to \$2,438 56,

or \$303.12 over and above the amount in the treasury to meet them.

During the eleven months, special appropriations have been made to 13 churches, as desired by the donors of the money; and *sixteen* churches have been finished and received their appropriations from the fund.

A large number of applications have come in since November 1850, which have not been granted. Some, after so long a time, need no help, and concerning the others, the Committee must exercise its judgment in acting upon them.

This scheme is again urged upon the churches, as we desire stability, and the extension of the Redeemer's Kingdom through our instrumentality. Is there a *necessity* for this scheme? Let facts speak. *Every Synod* in our Church has applied for and obtained assistance from the Church Extension fund! Of 129 Presbyteries (5 Foreign not counted,) 97 have applied for aid, and 86 or *two-thirds of the whole number have received it*. What means this almost universal application for aid, if there be no necessity for a fund in the Church for the erection of houses of worship?

Is the scheme *feasible*? It has existed eight years, and there is nothing to impede its progress and permanent establishment as a branch of our Domestic Missionary work, other than the indifference and neglect of the Church to support it.

Has it been *successful*? The Church Extension Committee, have aided in bringing to completion, all over our land, 281 houses of public worship, at the rate of 35 a year; and had funds been generously supplied, the number would have been much greater.\*

And what are the *benefits* of this scheme? *It awakens numerous organized churches with a prospect of some assistance from the fund*, no longer to content themselves with rooms in private dwellings; nor school houses, nor hired halls, nor court houses, nor log houses, nor uncomfortable shells, nor houses of worship of other denominations—but *to exert themselves and put up a house of their own*. Without this encouragement they perhaps would never have bettered their condition. *It gives encouragement and firm establishment to our newly organized Missionary Churches*. Gathered in the wilderness, or in the newly founded village or city, it is of the first importance to their success that they have a house of worship. It is brought to completion; and being perhaps the first, it almost necessarily takes the lead, and secures a congregation; and now the pews are rented and a foundation laid for the regular support of the Pastor; in a few years the church becomes self-sustaining and the Board is relieved. Thus by an outlay of a few hundred dollars for

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\* The statements in the Report of last year on Church Extension, were based on accounts found in the office, and which upon recent examination are discovered to require some correction; hence the disagreement with the present statements, which we believe now to be correct. The number of Churches then reported was 297. The true number is 281.

the erection of a church, the Missionary fund is relieved of six, eight, or even ten hundred dollars. *The scheme commends itself for its economy.*

*It promotes the welfare of the whole community in which its charity is dispensed.* That community which previously felt itself unsettled, and disposed to remove to other locations, becomes quiet and contented. Improvement begins. Better private dwellings go up; school houses are built; roads are cut and constructed for all seasons; a parsonage is built; pews are rented; and a pastor is settled and comfortably supported, and the temporal and spiritual interests of the people assume a new appearance of improvement and prosperity. One of the happiest movements towards their own best welfare on the part of a community, is the erection of a house for the worship of God, and the due and liberal support of that worship.

*It gives honor and advancement to our Church as a Denomination.* The world around behold our zeal, foresight, liberality, and efficiency in providing for our own, and for their permanent religious instruction, and they yield us their respect and confidence, and we thereby benefit them savingly. And to say no more, we add that which crowns all, *it aids most directly and successfully in the great end which we have in view in all our labors, the salvation of immortal souls.* The Lord's scattered and wandering sheep are gathered into one fold; and the lambs are collected under one shepherd; the impenitent are brought into the presence of God, and under the influence of God's people; the stated preaching of the Gospel is set up, the ordinances of God's house are regularly administered, and prayer faithfully and constantly ascends, and God hears, and adds unto the Church daily, such as shall be saved! And now to many generations yet unborn, these sanctuary privileges and blessings descend.

Our church in numerous instances, pauses in her course for the want of means for the erection of houses of worship. We have lost ground, yea, golden opportunities, which may never return to us again; and rich prospects now lie open before us, which would ripen speedily into realities, were we enabled to lay hold upon them. As a church we are not sufficiently awake to the vast and growing importance of this part of our operations. We invoke for it the united and earnest assistance of all our ministers, and elders, and members, and respectfully propound the question, How can Synods and Presbyteries expect the scheme to be sustained, when their contributions are so meagre, and they *actually apply for three times as much as they put in?* It is by our CHURCH COLLECTIONS ALONE, that we can hope for the permanence and prosperity of the work; we cannot calculate for a permanency upon *individual contributions and legacies.* WHAT WE UNDERTAKE TO DO AS A CHURCH, WE MUST SUSTAIN AS A CHURCH. This is the

true and only principle upon which all our schemes can be carried on successfully.

### 3. OF AGENCIES.

There have been no agents employed on the Atlantic slope—the Board has found it extremely difficult to obtain suitable agents. They are *needed*. The domestic missionary work in which the Assembly is engaged was presented before *eleven* Synods during the year. The Rev. R. Happersett, Assistant Secretary, visited a part of the missionary ground in the West, last autumn. The Rev. B. T. Lacy was agent for Church Extension in the Synod of Virginia for six months. The Rev. J. F. McLaren has been employed during the year in the Synods of Ohio, Wheeling, and Pittsburgh. The Rev. C. Sturdevant, and Rev. C. Leavenworth, were employed by the Western Executive Committee, one for the whole, the other for a part of the year. Rev. D. L. Gray was exploring and missionary agent in the Synods of Memphis and Mississippi; and Rev. J. D. Mason a part of the year in Iowa. These brethren have been actively engaged, and have accomplished much for the cause of domestic missions.

### 4. WESTERN EXECUTIVE COMMITTEE.

The affairs of the Board under the care of the Executive Committee in Louisville, have been conducted with promptness and ability, and energy, as the report of that Committee abundantly shows. [The report is printed at the end of this report, and is commended to the careful attention of our ministers and churches.] The Committee have been especially energetic, in carrying out the resolutions of the Board for relieving the funds of all improper and unnecessary drafts, and bringing up the churches to the self-sustaining point; and their appeals and efforts have been crowned with much success. The Board would take occasion to express their high gratification with the operations of this Committee, and congratulate them on the encouraging increase of contributions, the present over the past year, from the churches; that increase being over \$4,000. This is most encouraging. And we fondly anticipate the day when the churches in connection with this Committee will be able to sustain their missions without seeking aid beyond themselves. In the rapid growth of the country, through Divine favour, to this it must inevitably come. And while in the kingdom of our Lord, and in the operations of our church, we acknowledge no distinctions of East, West, North, or South, for we have come from the East, and the West, the North, and the South, and are set down in these heavenly places, one body in Christ Jesus, and the whole country as His possession is ours, and is equally dear to us in all its parts; and as a General Assembly we are at home in it wherever we meet;



yet we hold firmly to the principle and the duty of every portion of our church, within its own constituted and geographical limits, exerting itself to supply *all its wants of every kind, out of its own resources*, and thereby becoming as independent of every other portion of the Church as possible. No one portion of the Church can reasonably be looked to as a fountain of supplies for the others, so large are the wants of our whole bounds; and even were it possible it would not be propitious to the life and energy, the independence and self-sustaining power of the Church, and consequently would be inexpedient. The more we can act upon this principle, the better and the sooner will all our wants be understood and supplied, and the better will all our church schemes be supported; and then our contributions to them will be more immediately applied by our Boards to the truly feeble and destitute fields, and our Zion increase and prosper beyond anything we have ever yet witnessed.

So much for the state of the Treasury, and the Operations of the year.

We have now reached a part of the report which the Board considers of special value and importance, and solicits for it, the attention of the Assembly and the Churches, namely, the *third and fourth heads*.

### III.—PRINCIPLES UPON WHICH THE WORK OF DOMESTIC MISSIONS IS CONDUCTED BY THE GENERAL ASSEMBLY.

There is a propriety, and indeed a necessity, for an occasional repetition of the principles upon which the General Assembly conducts its great work of Domestic Missions, in order that the whole Church may be kept in an enlightened state respecting them; and regulate its action accordingly, and be not moved away from those paths of piety, wisdom, and judgment, in which our fathers have walked before us, and which God has so signally owned and blessed.

*A brief review of the conduct of this work* will be marked with peculiar interest; and this review has been the result of a careful examination of all the Records of the Presbyterian Church, as published, from 1706 to 1851, inclusive.

*The original Presbytery of Philadelphia*, from 1706 to 1716, was a MISSIONARY BODY. The ministers usually located in some favourable place, where they built up churches *by regular ministerial labour*, and in destitute regions around and beyond them, *by itinerant and missionary labour*. They procured supplies of ministers from the mother country and the colonies, as best they could. Ministers were exhorted to settle, and churches to contribute liberally to their support; and what little money the Presbytery received from friends abroad or at home, was freely spent in propagating and supporting the Gospel. Their aim was to aid their ministers, no longer than they could be supported by the churches to which they ministered. *Minutes of Presb. of Philada. 1706 to 1716.*

Their plan of propagating religion and of establishing churches, was carried on by the *different Presbyteries*, into which this one was *divided*, upon the formation of the *Synod of Philadelphia*. This Synod came into being in 1717, and as the highest judicatory of the Church undertook the control and direction of Missionary operations. At the first meeting of the Synod in 1717, a fund for "pious uses" was moved, which, once commenced, was never lost sight of, and was the foundation of funds for missionary and other purposes. An annual collection for this fund, especially for missionary purposes, was enjoined upon all the churches of the Synod, in a letter addressed to them on the subject. *P. 56 of Min.* The Synod considered itself a MISSIONARY BODY, for in 1718, at its second session, all the members "*agreed to unite their endeavours annually at Philadelphia for spreading and propagating the Gospel in these dark parts of the world.*" This happy design was not lost sight of during the *existence* of the Synod of Philadelphia, from 1717 to 1741: nor during the period of the *division* into the *Synods of Philadelphia and of New York*, from 1742 to 1758; nor after they *united* under the title of the *Synod of New York and Philadelphia*, in 1758, down to the *constitution of the General Assembly* in 1789. The general plan, in all this time, was for the supreme judicatory to receive applications or petitions from any part of the colonies, and to supply vacant fields or destitute churches by sending out ministers *already settled* from their charges, to perform itinerant and missionary labour for a longer or a shorter period, or ministers, *not settled*, who were employed as itinerants. These brethren were sometimes on their own charges, but ordinarily, as the missionary fund prospered, their expenses were met. Certificates were given the missionaries, and they were required to make a report of their work to the Synod upon their return. The labour and means expended were designed not to encourage the people in covetousness and inactivity, but to stimulate them, by way of assistance, to help themselves, and settle and support a ministry. *See Minutes of these Bodies respectively.*

After the constitution of the General Assembly in 1789 to the year 1802, 13 years, this same plan of conducting missions was pursued. The Assembly considered itself a MISSIONARY BODY, for among the very first acts, after its constitution, was *the taking into consideration the state of our frontier settlements, that missionaries might be sent to them*, and a committee was appointed to prepare a plan. In the third General Assembly, 1791, a method was adopted for raising a *permanent fund* for the support of missionaries, by annual collections in all the churches, which collections were ordered by the Assembly. The missionaries were appointed by the General Assembly, and a regular form of a commission drafted and adopted for them, and their compensation fixed and paid. They were "carefully to distinguish between the people able and willing to support

a minister, and those of a different description," and were empowered to make collections in their fields. And in the "*circular address*" to the inhabitants visited by its missionaries, the Assembly not only called upon them to contribute to their support, but also, "to use their utmost endeavour to procure, as soon as may be, a more complete and extensive establishment of Gospel means among them." This circular was to be seconded by the exhortations of the missionaries themselves: and they were to pay attention to small settlements, and designate convenient circuits comprehending several settlements, and successively preach in and visit them. The Assembly, while anxious to supply all destitutions, endeavoured to do so in the most economical manner, both as to men and means, and made it a rule and principle from the beginning, that the people were not to receive the Gospel free of charge, but were to contribute towards its support, and as speedily as possible, support it for themselves entirely. Up to this time, from the beginning, all the missionaries were itinerants generally employed for a part of the year, with the exception of the Rev. Jedediah Chapman, who was in 1800 appointed a stated missionary in the western parts of New York, to spend a portion of his time itinerating, and to superintend the fields around him, and assist missionaries to proper fields. He was a kind of superintendent of missions.

In 1802, for convenience, despatch and concentration, the Assembly appointed a "STANDING COMMITTEE OF MISSIONS," to be elected annually, to which the business of missions was referred. Synods and Presbyteries were required to report their missionary doings to this committee, and were solemnly enjoined not to interfere with the written instructions given to the missionaries by the committee, under the order of the General Assembly. The committee reported annually, and the Assembly considered and confirmed the appointments and appropriations.

The missionary work still increasing, in order to give it greater efficiency and success, the old Standing Committee of Missions in 1816 was transformed into what was called a *Board*; the number of members increased, to be chosen annually by the Assembly, and styled "BOARD OF MISSIONS ACTING UNDER THE AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES." Full powers were given to this Board to transact all the business of the missionary work, the Assembly requiring the Board to report annually, said Board being wholly under the counsel and advice and control of the Assembly. See *Minutes for the time*.

Bringing our review down from the organization of the Board in 1816 to the year 1825 the same plan of purely missionary and itinerant labour was pursued. But in the meeting of the Assembly in 1825 we have recorded, p. 262, a recommendation to the Board of Missions, which laid the foundation for a material, and almost entire change in the previous mode of conducting the Missions of the

Church; and because of its importance we are constrained to give it prominence. "5. That it be recommended to the Board to appropriate a considerable portion of their funds to the location of Pastors in these destitute parts of the church, where from the character of the population, there is a prospect of a permanent establishment, and where the Pastor can in the mean time receive the chief part of his support. 6. *Resolved*. That it be recommended to the Board of Missions to appoint an agent or agents to collect funds with a special view to their assisting feeble infant churches, in supporting in them the stated ministry of the word." Here is the first departure in the history of our Domestic missionary work from its almost entire itinerant character, from the beginning, reaching down 120 years.

These recommendations were the result of observation on the part of the Assembly, for by a judicious selection of places, and location of suitable men, in a short time self-sustaining and contributing churches might be firmly built up; and by steady and faithful cultivation, feeble infant churches would grow rapidly and sustain themselves also. But if duly considered there is *no departure* in the recommendations from the *pure missionary character of the work*, although the Assembly would change somewhat *the form of conducting it*; for the contemplated efforts looked forward to a happy issue. The Minister was to be located where there was a prospect of "*a permanent establishment*;" in other words, of a self-sustaining church; and where, while he was labouring to this end, the people to whom he ministered should contribute *the chief part of his support*. And the feeble churches are designated as *infant churches*, recently planted, and having prospect of growing under good culture into perfect stature:—and they were to be supplied with the stated ministry of the word for that end; that ministry to be justly apportioned to them according to their relative importance in the great field: and the feeble infant churches might be so associated as to form a circuit and make but one charge. Under these forms, the work is still a missionary one, and remains unchanged in character.

In 1827 the whole conduct of the Domestic Missionary work underwent serious investigation and discussion in the General Assembly; and the result was, the re-establishment, as it were, of the Board of Missions, with enlarged powers; and they were authorized to create an *Executive Committee*—*Min. p. 131*. In their Report to the Assembly of this same year, the Board distinctly affirm that up to this time, they had conducted the work in its itinerant form as heretofore, and had never acted upon the plan recently adopted by the "*American Home Missionary Society*," with flattering success: that is to say—"of assisting in making up the support of Ministers steadily labouring in a particular congregation or congregations." The only way in which the Board had previously assisted feeble

churches to maintain their Pastors was, *by employing them to perform missionary service for several months in the year in some destitute place or places.* The reason why they have not pursued the plan of the American Home Missionary Society, the Board say, is their want of funds; nevertheless they approve it and will follow it as soon as able. The Board then make known to the Assembly, that in carrying on the missionary work, they have *three objects* in view. 1. To form new congregations:—to be done of course, by itinerant labours. 2. To foster infant and feeble churches:—to be done, by confining the missionary to a certain district of country. 3. To effect the settlement of Ministers as permanent Pastors of particular churches:—to be accomplished by sending a minister to one of the growing and promising churches. These are set down as the foremost, and most legitimate missionary objects, and the chief ones to be pursued. Then the Board add, “And so soon as they shall obtain funds for the purpose, they will assist feeble churches in maintaining stated Pastors.” This seems to be a *fourth* object, but in the estimation of the Board the least of all. By “feeble churches,” in this connection, is understood something different from “feeble *infant* churches,” having prospect of growing into manhood and self-sustaining power: namely, churches organized and established, perhaps of a long time, yet *actually feeble*; unable of themselves to support Pastors: feeble from paucity of numbers and poverty of means and likely to continue so. Now the Board could propose to supply these feeble churches upon no other than the *missionary standard*: that is to say, they would be *thrown into the great field* as forming a part of it, and entitled to no special preference, and receive stated Pastors and appropriations in *such numbers and in such amounts only* as would *justly fall to their share.* That this is the true intent of this promised aid as understood both by the Assembly and the Board is clearly evident from the recommendation sent down by the General Assembly, (p. 206) in 1846 to the Presbyteries, that “they discourage the sundering of feeble churches now united in support of the Gospel, and generally to combine together such feeble churches in appropriate fields of labour, that the Board of Missions may be relieved from the need of a large allowance in such cases, and where practicable, from the need of *any* allowance in aid of ministerial support.”

These *three*, or rather *four objects*, the Board ever after 1827 kept in view: and from this year we observe a decided change passing over its operations, until the purely itinerant character of its missionaries is greatly diminished. In 1829 of 101 appointments, 33 were Pastors or stated supplies, 10 agents, and 58 itinerants. In 1830 of 198 appointments, 144 were Pastors of feeble congregations of supplies for one year each in limited districts where the prospects were good; 44 were commissioned to labour as itinerants, and 10 on special agencies. In 1831 of 233 appointments, 188 were Pastors

of one or more churches: 34 itinerants and 11 agencies, and so the purely itinerant feature continues to decline down to the present time.

Let it not however be supposed that the missionaries of the Assembly perform no itinerant labour. Far from it! They commonly locate in some promising point, and numbers of them itinerate in the adjoining regions, collecting congregations, organizing churches, and so opening other fields. In this way the itinerant system is still preserved and carried on to a considerable extent. So also Presbyteries from time to time appoint members to the work within their bounds, and the Board aids in their support.

The increase of Ministers entered upon the Registers of the Board, and aided and returned as Missionaries, went up rapidly from 1827 to 1833, from 36 to 269. From 1834 to 1836, a period of depression and excitement, the number declined. But after 1836 to 1851 it rose again, and went up from 242 to 591. This increase upon the Registers of the Board was very natural; for from the rapid settlement of our new Territories and States, the demand for local missionary labor was greatly increased, and indeed ministers preferred locating over one or more churches and preaching in the surrounding country, to itinerating over large fields; and in most instances the interests of religion required them to do so. And so soon as the Board opened the door for applications for the aid of Pastors and stated supplies, and indeed invited them, (Report, 1830, p. 25, and 1831, p. 25,) they poured in, and many churches were brought on the missionary funds of the Church, that were not there before; some with justice and others with no justice at all, being abundantly able to support themselves independent of all aid.

Our review here ceases. And we proceed to say that the great work undertaken for so long a time by the Assembly, is *the expansion and full establishment of the Gospel of our Lord and Saviour Jesus Christ, by His own Spirit and power over all our vast country*. And it is *a purely missionary work*; missionary in this respect; that ministers are *sent out by the Assembly, and means furnished for their support in whole or in part*, while they are preaching the Gospel and *gathering and establishing churches*. As soon as individual churches or groups of churches are established, and are able to support all the institutions of the Gospel for themselves, they are no longer missionary in character, but immediately cease their connection with the Board, and fall into line with the great body of self-sustaining and contributing churches; and go to add to the solid material and power of the Presbyterian Church.

Now the principles upon which the General Assembly conducts its Domestic Missionary work, gathered from its own official acts and declarations as now reviewed, are these:

1. It is in the sense defined, *a missionary work*.
2. The funds contributed for it are *missionary funds*.

3. The men employed preaching the Gospel, are in their fields *missionary men*.

4. All the churches and fields aided and supplied are *missionary churches and fields*.

5. The funds supplied are funds for TEMPORARY ASSISTANCE, and not for *entire*, nor *permanent support*. The people aided, are to *help themselves*, be it ever so little, *from the beginning*, and are to *go on TO INDEPENDENCE*.

6. *The grand end and aim* of the Assembly is to establish SELF-SUSTAINING CHURCHES AND FIELDS, as fast and as far as possible, and *so to increase the solid material and power of the Church*, and *accumulate strength to go forward expanding*.

7. Ministers and means are to be distributed *according to the relative importance and promise of different fields*, and *in view of the necessities of the whole field*, that there may be *equality and no partiality*.

8. The Assembly *conducts this work through a Committee or Board, responsible to itself alone*, under its *advice and control*, and which Board is required to *exercise its sound discretion and judgment in deciding upon and in conducting the business entrusted to it*, and to make a full and accurate report of all its proceedings annually to the General Assembly.

9. *No debt to be incurred in carrying forward the missionary work*.

The Assembly always acted upon this just and only safe principle, and a principle which will be adhered to by our Church; and in the Assembly of 1803 the following resolution was passed, "That there ought to be no anticipation of the funds in future; or in other words, that appropriations ought not to be made in any year beyond the amount which the funds arising in that year will be sufficient to satisfy." Min. p. 280.

10. And finally, *Agents for visiting the churches, and collecting funds for the work, may be employed by the Board*.

Such are the principles—plain, comprehensible and just.

We may now define *the Mode of carrying on the work* on these principles; as discovered from the same sources and the operations of the Board, as sanctioned by the Assembly.

1. To send out ministers into destitute regions and places to preach to the multitudes, and when practicable gather churches and congregations.

2. To settle ministers in prominent and promising places, and enable them to build up self-sustaining churches in a short time.

3. To settle ministers in limited fields over infant churches, that they may be fostered into power and self-support.

4. To supply feeble and decayed churches in proportion to their numbers and relative importance, with a stated ministry, upon the missionary standard.

5. All the destitute, infant and feeble churches, and fields lying within the bounds of Presbyteries, are to make a statement of their condition, and apply to the Board through the Presbyteries; and then they are to come described and recommended for aid; and both the ministers to be employed, and the sums necessary to make up their support, are also to be named and recommended to the Board by the Presbyteries; and these different applications being carefully and impartially considered (every deference being paid to the views and wishes of the Presbyteries and churches,) are either granted or denied as may seem best to the Board.

6. To have in constant operation a system of judicious reductions, (every case being decided upon its own merits) of the appropriations, after the second or third year, and by this means to demonstrate the character and value of the fields, whether they should be occupied longer or not, or be united with others and put into a more economical form; and also to bring the people up as speedily as possible to an independent, self-sustaining position.

7. The work to be carried on free from debt; and whenever the churches fail to support the expenses of it, then new applications and appropriations will cease to be granted; and reductions made upon old ones, until the expenses are brought within the income.

8. To employ efficient agents to meet the actual necessities of the work, and nothing beyond; the great aim and desire being to have the churches contribute regularly, systematically, and liberally, without needing agents to awaken them to their duty.

9. To conduct the business and pecuniary concerns of the Board in the most correct and economical manner possible; exercising careful supervision over all the funds, and making monthly to the Board, and annually to the Assembly a full, accurate, and clear statement of every thing.

This mode is comprehensive; and faithfully and efficiently carried out, cannot fail, by God's blessing, to prove successful.

#### IV.—EVILS TO BE AVOIDED AND REDRESSED.

All institutions, however wisely framed and clearly defined in their principles, and perfect in their modes of operation, require on account of the ignorance, inadvertence, and weakness of men, a ceaseless vigilance, care and firmness in their conduct, lest they be gradually, and it may be, eventually perverted from their original and just and beneficent designs, and the Church and the world lose the full benefit of them. The Domestic Missionary work of the General Assembly comes in for its share of the application of this remark, since in the conduct of it from year to year, the Board, and indeed many in the churches, have observed evils creeping in which demand, without any further delay, resistance and a prudent and a kind redress of them on the part of Churches, Presbyteries, and all concerned, otherwise the consequences may become disastrous; and



indeed without any disguise of the fact, we are now reaping to some extent the fruit of these evils.

Among these evils, which a sense of duty to the Assembly and the whole Church obliges the Board to notice, we respectfully enumerate the following :

#### I.—EVILS IN THE PRESBYTERIES.

1. In the first place, *improper applications approved and sanctioned, and recommended by them to the favorable action of the Board.*

For example. (1.) A church is anxious to obtain the services of a particular minister of some standing and celebrity, but cannot give a salary sufficient for his support, however adequate it may be for some other one. That church raises what it can, and comes on the Board, through a recommendation of the Presbytery, for the necessary supplement !

(2.) Churches that are abundantly able to support the Gospel for themselves are recommended for aid ; and it sometimes happens that there are churches in the same Presbytery not a whit stronger, nay even weaker, supporting their pastors and asking nothing ! And in this manner the cause of Domestic Missions has been scandalized, and contributions have been withheld on the ground that the funds are improperly applied.

(3.) Applications are sent up for five, ten, fifteen, even seventeen long years in succession, for aid : and in some cases for increased aid, and no steps taken on the part of the Presbytery to bring these Churches up to the self-sustaining point, or somewhere near it ; and meanwhile, some of these Churches have built their houses of worship, built their parsonages, and largely increased, if not doubled their membership and congregations !

(4.) Applications for aid of Churches, which owe their origin to unjustifiable and unkind divisions among brethren of the same congregation,—or to denominational pride and prejudice. “Because other denominations have churches and ministers, we must have ours too.” And in places where there is already an affluence of Gospel privileges, and no room nor any prospect for another Church to grow into any strength, while the world standeth !

(5.) Applications for Churches and fields, organized and set apart for the convenience or gratification of a few individuals, or for their interests, which lie contiguous to other churches and fields, and perhaps have been long connected with them, and being separated can never sustain themselves. Thus violating the order of the Assembly, and multiplying through their bounds, feeble churches, instead of uniting them to contiguous fields, or making Missionary circuits of them, and so saving the Board large expenses both in men and means.

(6.) Permitting brethren in connection with the Board to labor

for unequal salaries, when both are equally laborious, and occupy fields of equal importance.

2. In the second place, *the neglect of Presbyteries of their duties to themselves, to the Board, and to the Churches.*

(1.) *Presbyteries* are not at the pains, nor self-denial and decision of acquainting themselves with the true nature and character of churches and fields: and the proper arrangement of them so as to save the Board expense in men and means. This is their duty, and yet sometimes from timidity, or indisposition to interfere with existing relations, or to cross the wishes and purposes of others, they do nothing, and throw the responsibility upon the Board. The utmost confidence should exist between the Presbyteries and the Board, and the freest communications should pass between them; and yet the Presbyteries in too many important instances fail to convey all the direct and necessary information in relation to churches and fields for which aid is asked, and the Board is left to spell out dimly its duty. And it happens, if aid is not granted, then comes a protest with an array of facts showing it ought to have been granted; or it may be, the Board has hit the mark and the Presbytery expresses its gratification that aid was withheld. Or having granted aid, we presently hear from incidental sources "that it was an injudicious appropriation," "that the Board erred," and "that some of the churches in the Presbytery threaten to withdraw contributions, because such appropriation was made."

(2.) Then Presbyteries neglect their duty to *the churches*, applying for aid. They do not give them to understand from the beginning that they are to contribute to the support of the Gospel preached to them, nor afterwards do they impress that necessary duty upon them. This they should not leave to be done by the Missionaries in charge, but attend to it themselves *officially, by letter, or committee*; or by *inquiry and direction* when convened in *regular meeting*. Some churches give little because they have never been called upon to fulfil the duty.

## II. THERE ARE EVILS IN THE CHURCHES.

1. Having once come on the Board there is *a disposition to abide there*. They become so much accustomed to assistance, that they seem to think they have a prescriptive right, and can never do without it: thus sacrificing that noble spirit of self-denial and Christian independence, which is essential to our prosperity. And what should be said of churches that are abundantly able to support the Gospel for themselves, and to contribute to support it for others, and yet year after year are taking the bread out of the mouths of the needy, and consuming upon themselves in their covetousness and sin, the money of the Church to which they have no just claim whatever, and which cannot descend upon them with a blessing? The resolution of the noble Synod of Virginia, on this subject,

at the meeting in October, 1851, will receive the universal assent of all our Synods. "*Resolved*, That for a church to consent to receive aid from the Board of Missions, which it might be properly expected to furnish itself, is a sin against God and his people, and a wrong done to the Missionary work. Our Presbyteries are hereby admonished of the duty and necessity of a close inspection of this matter within their respective bounds."

2. Then also may be observed a disposition in the churches to *make the Board bear the burden of all their wants, and deficiencies, and supposed necessities*. Instead of manfully and by faith grappling with their wants and meeting them with a generous liberality, if a house of worship is to be erected, or repaired, or a parsonage to be builded, then although able to do it within themselves, or by their own efforts, they cut short the trouble and tax the Board for several years to the amount of hundreds of dollars, and finally bring their works with "measured steps and slow" to a conclusion. Not one cent of that money were they in strict justice entitled to! We find instances in which the impression seems to be made that the Missionary funds of the church are inexhaustible, and are deposited for the free use of all who choose to apply for them.

### III.—THERE ARE EVILS ALSO IN THE BOARD.

Such for example. 1. *As a too great disposition to grant all applications on the face of them, if there be a reasonable prospect of meeting them*. Whereas, if the Board had *tens of thousands of surplus funds, no application should be granted, which did not commend itself as legitimate and just*. It is the right and duty of the Board to examine carefully into every application, and exercise their own wisdom and discretion in granting or refusing it, as they act under the appointment and by the authority of the General Assembly, and are responsible to it alone for their official transactions.

2. And further, there has been *too great leniency in suffering applications to be renewed, and churches to remain on the Missionary funds without a decided and regular reduction*, so as to remove them entirely away and put them upon their own resources. No duty is more imperative upon the Board as the keeper of the sacred funds of the Church, and as having the care of all the destitute fields in the land than this. They are bound to get the churches off the funds as speedily as they can bear it, and not suffer a dollar to be misapplied. In truth a resolute effort to this end must be made continually, for if all the churches that come on the Board are suffered to remain, shortly our Registers will contain the names of a moiety of the active ministry in our Church, and we shall pile up such a mass of appropriations as will bring upon us bankruptcy and ruin. Instead of *seeking to enlarge* the number of churches

and of ministers drawing aid from the Board, our constant effort should be *to keep the number reduced* by getting rid of them as fast as possible, and by this means increasing the actual material and body, and self-sustaining power of the Church: for this forms our foundation, *the base of our operations*; and the longer, the broader, the deeper, the richer, the stronger is this base, by so much more are our purely missionary enterprises sustained, extended and crowned with success. On the contrary if our missionary enterprises—or at least what we are pleased to call so—are extended, and still extended upon a diminished and still diminishing base, having no sufficient support to fall back upon, they must inevitably be crippled, overthrown, and come to desolation! We see the danger approaching, and lift up the warning voice against it.

The foregoing are the evils which the Board feel it their duty to bring to the notice of the General Assembly, in the present Report; and aware that unless they be remedied, our great and good cause will be seriously endangered; they have already set in operation a course of action, which we trust will result in our preservation through our present crisis and embarrassment, and insure, by the help of the Lord, our success in all time to come; a course of action which under the circumstances they deem all-sufficient. This action was published in a series of resolutions, passed in October last, accompanied with a few explanatory remarks: and it was also for substance during the autumn laid before *eleven synods*, and not only approved by them, but universally by the church as far as heard from. The substance of the action was that the propriety and justice of every application for aid should be carefully examined into, and the amount asked for reduced if possible—that Presbyteries be requested to state the amount raised by churches or fields asking aid—whether said churches or fields have any prospect of becoming self-sustaining—or whether they might not be united with some other contiguous churches or fields, and so there be a great saving of men and means to the Board, according to the order of the General Assembly; and that all churches on the Board able to support the Gospel, have their appropriations reduced and so be removed from the Board as speedily as possible, and indeed a system of reductions be carried on in all churches and fields as they are able to bear it; and appropriations be wholly withdrawn where it is improper to grant them. This action of the Board, in accordance with all the principles laid down by the Assembly, will be kindly, prudently, and decidedly carried out, the Board fully expecting and believing that the Assembly and the whole Church will approve it. And up to this time, it has had the most decided, happy and promising effect.

## V.—CONCLUSION.

This year has witnessed what has been true of all its predecessors, *a growing interest in the work of Domestic Missions*. This is clearly evinced by the increased contributions of our churches, and by the efficient acts and doings of Synods and Presbyteries, and by all that is written and preached on the subject. The work *underlies the growth and establishment of our Church, and the purity, and prosperity, and happiness of our country*; and while we would not exalt ourselves in comparison with others, yet it is our duty to understand *the advantages* which we enjoy for carrying forward this work. Among these advantages we may enumerate—

1. *Our ecclesiastical organization, and the plan of operating through a Board.*
2. *Our remarkable unity of feeling and views, and the mutual confidence and affection which pervades the breasts of the brethren in all parts of our bounds.* We are much of one heart and one soul, and greater union of love is seldom witnessed in any denomination. What an evidence of it is this happy Assembly? It is good to be here!
3. *The general intelligence of our officers and members.* In God's mercy we are borne upward into the pure light of His holy Word, and drink of the Spirit of our Lord, and as a Church we receive from His hands, and bear the glorious commission, "Go ye into all the world and preach the Gospel to every creature." By His grace we will do it. We have no anti-missionary spirit nor party amongst us.
4. *Our soundness and unity in the true doctrines of the Gospel.* Whatever others may think of our doctrines, in conscience, we believe them agreeable to the inspired Word of God, and essential to the salvation of immortal souls. Take these doctrines—the original uprightness of man—his subjection to the covenant of works, as federal head of his race, for eternal life or death—his subsequent fall and the consequent ruin of himself and his posterity in corruption, guilt, condemnation, and misery, forever, under the just wrath of God—the covenant of redemption springing from the infinite love of God—through His Son, our divine incarnate Redeemer: ordered in all things, and sure with Him from eternity, and embracing His elect in all ages; the atonement of Christ, a perfect satisfaction to divine justice on the part of His elect, and securing in all its conditions and provisions their salvation; the necessity, the almighty power and efficacy of the mission of the Holy Ghost, for the conviction, regeneration, and final sanctification of his people; the resurrection of the dead; the general judgment, and the everlasting rewards of heaven, and the everlasting miseries of hell; yea, take these doctrines, bring them before our Churches, our Sessions, our Presbyteries, our Synods, our

General Assembly; more than this, congregate in one vast body our whole church, and ask a response to these doctrines. Put them to the vote, and what have you? One mighty, universal AYE! These, these are the doctrines we believe and embrace. They are essential to the salvation of souls, the permanent up-building and continued edification of God's people, and the overthrow of all error; and holding them, great is our privilege, and great is our advantage in bearing them over all our land. We are mighty in the truth of God!

5. *The possession of ample pecuniary resources.*—If we freely and piously consecrate them to the Lord we shall have need of nothing.

6. *The confidence of the people.*—Our church has taken, and now maintains that scriptural, peaceable, and conservative position in our country; (a position which wisdom and piety, observation and experience, are strengthening every day,) that go into whatever part of our blessed land we may, we are met with respect and confidence; and surely this is an advantage for which we should be grateful, and use aright in all our missionary work.

7. And up to this hour, *we have had the blessing of the God of Missions resting upon us!* What an advantage! We may go forward in humble reliance upon His presence and blessing as heretofore; and what an offence to His mercy, and how recreant to our duty and interests, if we fail to do so!

These are our advantages, summarily stated, and our *obligations* to improve them cannot be slighted, for to whom much is given, of the same shall much be required. Every year brings its increase of immortal beings into our country; this tide of life is in its flood, and is rolling over the land. Every year by Divine grace brings enlargement into our church of ministers, members, and means, and so every year calls not only for our efforts to be sustained, but to be as much as possible increased. We are certainly behind the full measure of our duty, and of our efforts. We do not sustain, we do not increase these efforts as we ought. What a sin and a shame that the domestic missionary work of the assembly should be suffered to languish for the need of a few thousand dollars!

We need *light* in our churches; more *knowledge* of the works in which as a denomination we are engaged; we need the *grace of liberality* more preached upon, and more acknowledged and exhibited, and not a fitful liberality, but that steady, certain, and systematic liberality, which takes its rise from true evangelical motives; we need a *ministry and an eldership*, as leaders and examples of the people, *imbued with a more bright and burning spirit of missions*; and above all, even that which is the root and strength, and life of all, *more piety towards God and our Redeemer*. O, that the Spirit of the Lord might be poured out upon us! Of His infinite goodness almighty God has created us, and given us an existence in his universe. And O! amazing grace!

He has translated us out of the kingdom of darkness into the kingdom of His dear Son; into that kingdom which is to break in pieces and consume all others, and fill the whole earth, and stand forever. O, glorious privilege! O, exalted station! We are brought into union and sympathy with our living Head, in His great work of the redemption of the world! This work for which all other works were made. Where is the heart that is not warm in its affections, and fervent in its prayers for this work? Where is the hand that is not active and untiring in urging it on to a happy consummation? Who is uninterested, cold and dead, in respect to this work? *Is he a Christian?* Has he, a poor lost sinner, ever experienced the shining of the knowledge, of the glory of God, in the face of Jesus Christ in his soul? Has he ever kneeled down and kissed those sacred feet, and washed them with his tears and wiped them with the hairs of his head, and felt his soul swelling even unto bursting, at those gracious words of life and salvation, "Thy sins are forgiven?" Has he ever had the gloomy clouds of wrath, of death and eternal damnation removed away, when hanging heavily over him, and then seen the face of our heavenly Father in peace, and the great Redeemer in His excellency; and has his whole heart poured itself out in supreme love to Him; and unto Him has he consecrated himself, and made His glory and his reward, that for which he must live forever? Then, O then, by the circumstances and conditions of his own salvation, he must ever feel and labour for the salvation of his dying fellow-men around him? And further, added to all this, *Is he a Minister of the Gospel?* And is he inactive, inefficient, settled upon his lees in some charge; living in his own enclosure; never looking over it upon the world, the vast field stretching on every hand and calling for aid; living there in idleness, in ease, in formality, in worldliness, and unbelief; a spot, a stain, a clog upon the Church! What is he? An ambassador of God. Sent to stand in Christ's stead, to beseech men to be reconciled to God! Who called him to this honor? God. Who laid upon him this fearful office and responsibility? God. What is he? A shepherd to gather the lost sheep into the fold of Christ. A bishop to watch for souls. A labourer to go out and reap down the harvest of the world. Where are his solemn ordination vows; where the call of God that he must preach the Gospel? He surely, above all others, must feel and labour for the salvation of men. He surely, above all others, must be fired with the spirit of missions. But we not only owe it to God our Redeemer, and to ourselves, as His disciples and ministers, to urge on the work in which we are engaged; but we owe it to that branch of the Church with which we are connected, as well as to the Church, militant and general. Are we *Presbyterians?* Then we assert that all our doctrines, all our discipline, and all our organizations, agreeable, we trust, to God's Holy Word, look forward

to the advancement and establishment of Christ's kingdom throughout the world. And we ask, what is the language of our acts, our labours as a Church? That language has been, and may it ever be, "The field is the world." "Go ye into all the world, and preach the Gospel to every creature." We cannot be true Presbyterians without being of a missionary spirit. And do we owe nothing to *the church militant*? the vast body of Christ's people who are labouring for the establishment of his kingdom over all the earth? At the present time there are events transpiring, and changes taking place in our own country, and in all other countries, that seriously affect the interests of this kingdom; and as every year reveals God's designs, and moves on the extraordinary changes of the world, and calls louder and louder upon his Church for increase of grace and zeal, and liberality, and labour, so this year falls not behind, but rather goes beyond all that went before, in its appeals to us. And now, while the Lord Jesus, King of Kings, and Lord of Lords, has girded his sword upon his thigh, and is marching forth, and the hosts of His elect are gathered in the four quarters of the earth, after Him; and their tread is shaking the solid world, and they are sending their songs of hope and triumph high into the arches of heaven itself, and all are evidently moving on, conquering, and to conquer, and to final victory and glory; O, where shall we, as a part of God's elect, be found at such a time? Shall we be passed over, and trodden down, and left far behind in our weakness and inactivity, covered with dust and shame, and be lost in this high enterprise? No. We answer, No. By the help of God we will arise, and gird on our armour, and quit ourselves like men!

*The usual Statistical Table* of Missionaries, and labors performed, is now laid with this Report, before the Assembly for inspection, together with all the papers relating to the state of the Treasury.

The term of service of the following members of the Board, expires during the meeting of this Assembly.

MINISTERS.—Archibald Alexander, Gardener Spring, W. W. Phillips, Lewis Cheeseman, W. D. Snodgrass, G. W. Musgrave, J. C. Lord, Archibald Tudehope, A. T. McGill, J. T. Hendricks, P. D. Gurley, A. Todd, Z. Butler, J. L. Yantis, W. T. Hamilton.

LAYMEN.—Francis Bailey, Moses Allen, Joseph Patterson, G. T. Snowden, Alexander Symington, Sampson Mason, J. T. Berryman, H. Denny, David Keith.

And the following members have died during the year, whose places require to be filled.

MINISTERS.—Rev. A. Alexander, W. S. Potts, Jacob Green, Wm. A. McDowell.

ELDERS.—H. Denny, Alexander Symington.

By order of the Board of Missions.

CHARLES COLCOCK JONES,  
*Corresponding Secretary.*



SEVENTH ANNUAL REPORT OF THE WESTERN EXECUTIVE COMMITTEE,  
PRESENTED TO THE BOARD OF MISSIONS, APRIL 1, 1852.

During the past year, our labors, as a Committee, have been directed, with particular care, to the judicious distribution of the funds of the Board. To this end, we have used every proper means to impress upon the missionary churches the importance of their assuming, in a larger measure, the support of the ministry, and of their becoming wholly self-sustaining at the earliest period. We have also laid the pecuniary condition of the Board before the Presbyteries, and earnestly requested them to examine, with great care, into the condition of the churches applying for aid, with the purpose of throwing these churches, as far as possible, on their own resources; and with the further purpose of using the funds of the Church, where there is the most hope of building up, in no long time, vigorous and influential congregations. We have insisted, also, that congregations, which have been for many years dependent upon the funds of the Church, should be content with smaller appropriations; and these to be rapidly diminished hereafter. We have reason to suppose, that our efforts to this end have not been without avail. We acknowledge, with special thankfulness, the co-operation of our missionary brethren in these efforts. Many of them have exerted themselves to bring their congregations up to a higher sense of duty touching the support of the gospel; and in some instances, they have voluntarily proposed a reduction of former appropriations, contributing thus by their own self-denial and personal sacrifices, to the relief of your funds. Some of these instances of noble Christian benevolence, would put those to shame who of their abundance cast but a pittance into your Treasury. We acknowledge also the efforts of many of the feeble churches to sustain themselves in a larger measure than before, and the fidelity of many of the Presbyteries and their committees on Missions, in strictly examining the applications made through them for missionary aid. The effect of these measures is further seen in the fact, that during the eleven months, ending April 1st, 1852, the support of twenty-five missionaries formerly assisted by the Board, has been wholly assumed by the congregations in which they are laboring. These measures have increased the efficiency of the system, and have reduced the number

of our missionaries, as compared with the year covered by our last report. We premise our statement with the remark, that owing to a change in the arrangements of the Board, this report includes only eleven months, beginning May 1st, 1851, and ending April 1st, 1852. During the twelve months, ending May 1st, 1851, we issued one hundred and ninety-seven commissions; (eighty-two new commissions, and one hundred and fifteen renewals.) During eleven months, ending April 1st, 1852, we have issued one hundred and fifty-two commissions; (forty-four new commissions, and one hundred and eighty renewals.) If we issue, during the present month of April, thirty commissions, the number granted in the corresponding month of last year, the number for the current twelve months, will stand one hundred and eighty-two, against one hundred and ninety-seven for the preceding year. We are persuaded that the affairs of the Board on our field, as to this feature of the case, are in a far better posture than ever before.

In the collecting department we have enjoyed the services of Rev. Charles Sturdevant, during the eleven months embraced in this report. His labors have been quite as arduous and successful as in former years. His desire to return to pastoral labor has led him to resign his agency; and the Committee would express here their high sense of his services to the Church in this part of its work; and in accepting his resignation they cordially commend him to such field of labor as Providence may open before him, as being worthy of public confidence, for his ability and fidelity in serving the cause of Christ.

Rev. C. Leavenworth has labored as a special agent in the Synods of Cincinnati and Indiana, for the period of five and a half months, against four and a half months last year. The extent and results of his labors appear in the statement, that he has travelled, in that time, 3182 miles, visited 54 churches, preached 61 sermons, and collected from the churches \$1877 58, against \$1289 21, obtained from the same sources during his agency of four and a half months of last year.

Rev. Daniel S. Gray has also served the cause with great fidelity as an exploring and missionary agent, in the Synods of Memphis and Mississippi, having collected \$2476 10. He informs us that this sum would have been greatly increased but for the depressed state of business, on his field, growing out of the partial failure of the crops, and the very low prices obtained for the productions of that region. Mr. Gray has also explored many destitute portions of the territory, and succeeded in introducing several new missionaries into them.

Rev. J. D. Mason acted for two months in the same capacity, and with highly beneficial results in the State of Iowa, but being called to an important pastoral charge, he felt constrained to accept of it,

and decline the service of the Board. So straitened were the funds of the Board, that the Committee did not deem it judicious to fill his place, though it would in itself have been highly desirable to do so.

In explanation of our Treasurer's report, we mention, first, that it includes the receipts of only eleven months; secondly, that up to the tenth of January the tightness of the money market in the commercial centres, and the failure of the crops in many parts of our field, greatly embarrassed our movements; thirdly, that our receipts from legacies this year, have been only seventy-five dollars, against about two thousand dollars last year; fourthly, that instead of commencing the year as usual, with two or three thousand dollars in hand, we began the present year with a debt of three thousand dollars. This indebtedness coming upon us at the time of the embarrassments of the General Treasury at Philadelphia, has rendered it impossible for us to meet our engagements, promptly with our brethren in the missionary field. We have constantly and deeply regretted this unavoidable result. It appears, however, from the books of our Treasurer, that during the eleven months, ending April 1st, 1852, there was received from the churches on our field the sum of \$18,324 52, against \$14,179 65, from the churches for the eleven months ending April 1, 1851; showing an increase of more than four thousand dollars, (\$4,144 87.) During the month of April, 1851, our receipts were, \$4,483 83. We do not anticipate as large receipts during the corresponding month of this year; yet the result will show the increasing liberality of our Western churches, to the cause, and their unabated confidence in the management of the affairs of the Board.

Our debt May 1st, 1851, was one thousand dollars, borrowed for the Board, on the personal security of members of this Committee, and two thousand dollars, the avails of a legacy intended for the Board of Foreign Missions and the Board of Publication, but paid by mistake into our Treasury. These debts have been paid, excepting four hundred dollars on account of the legacy. Our present debt is \$2,923 37, of which \$2,523 37, is due to missionaries who have reported labor up to this date. Of this latter sum, however, we have asked the Board to pay \$1,592 09, from the Treasury at Philadelphia, which, if paid, will reduce our entire indebtedness to \$1,331 28. The agent of the depot for clothing, estimates the value of goods received during the eleven months, at \$2,859 33, against \$2,885 97, received during the last year.

We append to this report a tabular statement, showing the receipts from each Synod and Presbytery, within our field, together with the sums expended in each by the Board for missionary labor. We need not indicate to the Board the important results brought to view in these tables.

We close our labors for the year in this department, by expressing our unabated confidence in the general plan of Domestic

Missions adopted by our churches, our fixed convictions as to the importance of the work, our persuasion that the blessing of the Great Head of the Church rests on its missionary enterprises; our deep sense of the difficult and serious character of the duties laid upon the Church, and upon the Board, and upon ourselves also, in the present posture of this great cause.

E. P. HUMPHREY, Chairman.

W. W. HILL, Sec.

REPORT OF THE COMMITTEE OF THE GENERAL ASSEMBLY ON THE  
ANNUAL REPORT OF THE BOARD OF MISSIONS.

*Charleston, Wednesday, May 26, 1852.*

The Committee on the Annual Report of the Board of Missions, presented a report, which was adopted, as follows:

*Resolved*, 1. That the General Assembly has heard with high gratification the Report of the Board of Missions, and acknowledge with devout gratitude the successes of the past year, and the good hand of God yet mercifully resting upon this important branch of the Church's operations.

*Resolved*, 2. That the churches be urged to contribute more liberally to the funds, in order that the present liabilities of the Board may be met, and the Board be enabled to go forward in supplying the destitute fields in our widely extended country.

*Resolved*, 3. That the Assembly would re-affirm all the principles upon which it has heretofore carried on its Domestic Missions—principles which have been exhibited in a review of all the published minutes, acts, and doings of the Church in her highest judicatories from the beginning; and which are drawn up and set forth in order in the Report of the Board of Missions.

*Resolved*, 4. That the great work undertaken for so long a time by the Assembly, is the expansion and full establishment of the gospel of our Lord and Saviour Jesus Christ, by his own spirit and power, over all our vast country. And it is purely a missionary work; missionary in this respect, that ministers are sent out by the Assembly, and means furnished for their support, in whole or in part, while they are preaching the gospel, and gathering and establishing churches. So soon as individual churches, or groups of churches are established, and are able to support all the institutions of the gospel for themselves, they are no longer missionary in character, but immediately cease their connection with the Board, and fall into line with the great body of self-sustaining and contributing churches, and go to add to the solid material and power of the Presbyterian Church. Now the principles upon which the General Assembly conducts its domestic missionary work are these: 1st. It is in the sense defined, a *missionary work*. 2d. The funds contributed for it are *missionary funds*. 3d. The men employed in preaching the gospel are, in their fields, *missionary men*. 4th. All the churches and fields aided and supplied, are *missionary churches and fields*.

5th. The funds supplied are funds for *temporary assistance*, and not for *entire nor permanent support*. The people aided are to *help themselves*, be it ever so little, from the beginning, and are to go on to independence. 6th. The grand end and aim of the Assembly is to *establish self-sustaining churches and fields*, as fast and as far as possible, and so to increase the *solid material and power* of the Church, and accumulate *strength to go forward expanding*. 7th. Ministers and means are to be distributed according to the *relative importance and promise of different fields*, and in view of the *necessities of the whole field*, that there may be *equality and no partiality*. 8th. The Assembly conducts this work through a *Committee or Board*, responsible to *itself alone*, under its advice and control, and which Board is required to exercise its sound discretion and judgment in deciding upon, and in conducting the business entrusted to it. 9th. *No debt* to be incurred in carrying forward the *missionary work*. The Assembly always acted upon this just and only safe principle and a principle which has always been adhered to by our Church, and in the Assembly of 1803, the following resolution was passed: "That there ought to be no anticipation of the funds in future; or in other words, that appropriations ought not to be made in any year, beyond the amount which the funds arising in that year will be sufficient to satisfy." p. 289. 10th. And finally, agents for visiting the churches, and collecting funds for the work, may be employed by the Board.

*Resolved*, 5. That the Board be directed to go forward and conduct the work entrusted to its care on these principles, as heretofore, and that they be commended to the attention and observance of all Presbyteries and churches in their applications for aid, and that the Board be also instructed to pay, as heretofore, due regard to the recommendations of Presbyteries. That all pastors and stated supplies be requested to take pains to circulate the Report when published, and diffuse more information on the subject of Domestic Missions among their people.

*Resolved*, 6. That the warmest thanks of this Assembly are due to the Rev. C. C. Jones, and the Board of Missions, for the energy, zeal, and good judgment with which their whole work has been prosecuted during the past year, and the Assembly would further express its special gratification with the enlarged and liberal views of this great subject presented in the Annual Report.

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Also, action of the General Assembly on the Memorial of Presbytery of Logansport.

Overture No. 13. A memorial from the Presbytery of Logansport, desiring the Assembly to say, whether the Board of Missions has the power to reduce the amounts recommended to be given in aid to any churches, under the care of any Presbytery, without consulting such Presbytery; and if so, whether the Board has not equal right to take away the whole amount so recommended in any case.

It was *Resolved*, That while the Assembly expects the Board of Missions to pay great respect to the advice of the Presbyteries, touching missionaries labouring within their bounds, yet, in the distribution of its funds, the action of the Board must be controlled by the state of its treasury, and the relative importance of the various missionary fields under its care.

## S T A T I S T I C A L T A B L E.

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
1 ADAMS, JOSEPH,	First Church, Richland City, Young's Arena, and Dryden's.	Apr. 1, 1851.	11		13	13	One church organized, Richland city.
2 ADAMS, JOSEPH B.	Monrose, Mississippi.	Jan. 1, 1851.	1 <sup>3</sup>				Left this field in May, 1851.
3 ADAM, MATTHEW T.	Yorktown church, New York.	July 1, 1850.	3		3		No Report.
4 ADAMS, WM. T.	Miffin church, Ohio.	Apr. 1, 1851.	11	9			For. Miss., \$2 75. 1 church organized. 1 House of Worship erected at cost of \$500. Paid \$100 on it.
5 ALDERDICE, THOMAS,	Bruceville and White River churches, and Linton, Bloomfield and Del River stations, Indiana.	Dec. 1, 1851.	10	5		86	Dom. Miss., \$20 05. For. Miss., \$21 70. Education, \$23 10. Other objects, \$26 15. One House of Worship in progress.
6 ALEXANDER, JOSEPH Y.	Carrollton, Villa Rica, and Mt. Zion, Georgia.	Apr. 1, 1851.	11	1		27	Paid for Benevolent objects, \$30.
7 ALLEN, A. CAMERON,	Terre Haute, Indiana.	May 1, 1851.	10	2		48	Dom. Miss., \$25. For. Miss., \$32. Other objects, \$8.
8 ALLEN, MONROE T.	Stokes and Surrey counties, N. C.	Oct. 1, 1850.	6				No Report.
9 ALLEN, RICHARD H.	Itinerant in Louisville Presbytery.	May 1, 1850.	1				No Report.
10 ALLEN, WM. G.	Caseyville, Morgansfield, Union Town, and Olive Branch, Kentucky.	July 15, 1851.	6	10		75	Two churches organized, Uniontown and Olive Branch, and one House of Worship finished.
11 ALLISON, JAMES,	Kilbuck, Pa.	Jan. 1, 1852	11				
12 AMERMAN, THOMAS,	Waukau, Indian Ground, Delhi, Eureka, Liberty Prairie, Wisconsin.	Jan. 1, 1851.	6	1		20	
13 ANDERSON, DAVID S.	Defiance church, Delta church, Georgetown, Brunersburg and Ayresville, Ohio.	Nov. 1, 1852.	11	2		37	
14 ARMSTRONG, GEORGE B.	Lebanon and Independence, Ky.	Jan. 1, 1851.	9				No Report.
15 ARMSTRONG, ROBERT,	Grandview, Brownsville, and New Castle, Ohio.	Oct. 14, 1851.		10		91	Dom. Missions, \$10.



MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
33 BIGGS, H. W.	Le'anon, Hopewell, Prospect, Brownsburg, and two missionary stations, Indiana.	Sep. 1, 1851.	6	11	1	77	For. Miss., \$150. Other objects, \$10.
34 BITTINGER, BENJ. F.	Lewingsville, Falls church, Ox Roads and Rock Hill, Va.	Oct. 1, 1851.	5	2	1	38	Dom. Mission, \$37.
35 BLACKWELL, II.	Engle Fork and Waverly churches, and three stations, Missouri.	June 1, 1851.	9	2		35	Dom. Miss., \$10. Other objects, \$5. One colored communicant.
36 BLAIN, JOHN S.	Rocky Spring and New Bethany churches, Va.	Sep. 1, 1851.					No Report.
37 BLAIN, W. JAMES,	White Lake church, N. Y.	May 1, 1851.	11	2		105	Dom. Miss., \$15. For. Miss., \$15. Other objects, \$14. No Report.
38 BLAIR, WM. C.	Colored people of Victoria and Calhoun counties, Texas.	Apr. 1, 1851.					
39 BLISS, JAMES T.	Auburn, Bear Creek, and Spencerville, Indiana.	July 20, 1851.	10	2		80	Dom. Miss., \$10. Other objects, \$5. One House of Worship finished.
40 BLAYNEY, JOHN B.	Iberia and Bloomfield, Ohio.	May 1, 1851.	11			11	One House of Worship erected.
41 BOGGS, JOHN M.	Millersburg and vicinity, Ohio.	Sep. 1, 1850.					No Report.
42 BONAR, WILLIAM,	Albion, Haw Patch, Wolf Lake, Ligonier, Ind.	Not fixed.	7		5	24	Dom. Miss., \$5 40.
43 BOOTH, HENRY A.	Des Peres and Fee Fee churches and two missionary stations, Mo.	Oct. 10, 1850.	11		6	56	Dom. Miss., \$28 75. Religious instruction of Colored people attended to. No Report.
44 BOSWORTH, ELIPHALET,	Franklinville, Bel Air and vicinity, Md.	Jan. 1, 1852.					No Report.
45 BOWEN, HENRY F.	Monticello and Urbana, Illinois.	Dec. 15, 1850.					No Report.
46 BOYD, ALEXANDER,	Mt. Pleasant and Fruit Hill churches, Turkey Hill, Blackberry Thicket, and Manor Hill, Pa.	July 1, 1851.	8			120	Dom. Miss., \$5. Education, \$5. For. Miss. \$5.
47 BRACKEN, NEWTON,	Rich Hill and vicinity, Pa.	May 1, 1850.	1				



48 BRADNER, THOMAS S.	Milford church and Pintler's School House, Pa.	Oct. 17, 1851.	11	2	61	Dom. Miss., \$18 21. For. Miss., \$9 83.
49 BREngle, JAMES P.	Bridgeton and Utica, and two missionary stations, Ind.	Apr. 1, 1851.	6			Dom. Miss., "about \$5."
50 BRICE, WILLIAM K.	Ottawa, Truro, Kalida, and Krey's School-house, Ohio.	May 1, 1851.	11	29	138	One House of Worship finished and another in progress. \$1200 paid.
51 BRITTAIN, JOHN,	Wyocena and Portage Prairie, Wis.	June 10, 1850.	2 $\frac{1}{2}$			
52 BROWN, ALEXANDER,	Pleasant Ridge and Liberty, Illinois.	May 15, 1851.	9 $\frac{1}{2}$			
53 BROWN, HENRY,	Kezletown, Harrisonburg, Eversoles, Union, Virginia.	July 1, 1850.	3	2	60	
54 BRUNER, L. AUGUSTUS,	Marselles and Salem.	Oct. 1, 1851.	8	8	105	Dom. Miss., \$6. Education, \$1. For. Miss., \$5. Publication, \$1. Other objects \$31.
55 BUCHANAN, JOHN M.	North church, Milwaukee, Wisconsin.	Aug. 1, 1851.	11	5	47	Dom. Miss., \$20. Education, \$10. For. Miss., \$25.
56 BULL, RALPH,	West Town, N. Y.	Oct. 1, 1851.	6	2	88	Dom. Miss., \$11. For. Miss., \$41 43. Other objects, \$50.
57 BURNHAM, PHILANDER J	Edinburg and Northville, N. Y.	Dec. 7, 1850.	6 $\frac{1}{2}$	2	20	Dom. Miss., \$25.
58 BURROUGHS, GEO. W.	Centreville and Bensalem, Pa.	May 1, 1851.	11	1	58	No Report.
59 BUTTS, JOSHUA,	Yorkville church, New York.	Jan. 1, 1852.				Dom. Miss., \$9. For. Miss., \$25.
60 CALDWELL, JOHN C.	Shelbyville, Sugar Creek and Lower Chapel, Indiana.	Oct. 5, 1851.	11	19	87	Other objects, \$25. One church organized, Sugar Creek.
61 CALDWELL, JOHN P.	Blue Rock church, Ohio.	Apr. 17, 1850.	1 $\frac{1}{2}$			No Report.
62 CALHOUN, JOHN Y.	Waynesburg, Jefferson, and Unity churches, Pa.	Apr. 15, 1851.	11			No Report.
63 CAMBERS, HENRY II.	Norristown and vicinity, Indiana.	Apr. 1, 1851.				No Report.
64 CAMP, PHILLANDER,	Canton, Canton corners, Leroy, Granville and Burlington, Pa.	Oct. 17, 1851.	11	5	58	Dom. Miss., \$6 50. Education, \$2 82. For. Miss., \$4 50. Other objects, \$5 10.
65 CAMPBELL, C. A.	Paducal, Gum Spring, and Jersey city, Ky.	June 1, 1851.	11	7	1	One church organized at Gum Spring
66 CAMPBELL, E. S.	Shiloh and Concord, Tenn.	Jan. 1, 1851.				No Report.
67 CAMPBELL, JAMES,	Sandy Creek church and vicinity, Ohio	Nov. 1, 1850.	4			Left this field Aug. 1, 1851.
68 CANDEE, ISAAC N.	Lafayette church, Ind.	Jan. 1, 1851.	9	11	72	Dom. Miss., \$29. For. Miss., \$48 50. Other objects, \$70.

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of labor performed.	Additions to Churches.		Total in Community.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
69 CANFIELD, I. N.	Castle church, Missouri, and St. Josephs.	Dec. 5, 1851.	11	1	4	80	No Report.
70 CARRELL, JAMES W.	Freeport, Rock Run, and Cedarville, Illinois.	June 10, 1851.					Dom. Miss., \$6. Education, \$2 50. For Miss., \$3. Publication, \$1. Other objects, \$12. House of Worship in progress.
71 CARRELL, JOHN J.	Reigelsville and 1 Missionary station, Pa.	Apr. 25, 1851.	10	2	7	32	Education, \$3 50. House of Worship erected and <i>paid for</i> .
72 CARGEN, WILLIAM,	Cambridge church and vicinity, Wis.	May 1, 1851.	11	2		60	Dom. Miss., \$10. Church Extension, \$2. Education, \$3. For. Miss., \$4. Publication, \$7.
73 CARSON, W. P.	Washington church and two other stations, Illinois.	Nov. 8, 1851.	4			11	
74 CARLEIDGE, GROVES II.	New Hope, Ebenezzer, Pleasant Hill, and Jordan's, Ga.	Jan. 1, 1852.	11	5	7	125	One church organized. One House of Worship erected. Religious instruction of col'd people attended to. 6 colored communicants.
75 CASE, JOEL T.	Victoria, Clinton, Cuero, Coletto, Bethany, Gonzales and Goliad, Texas.	Nov. 1, 1851.	12	6	15	65	Three churches organized. 1 House of Worship erected. Instruction of col'd people attended to. 2 colored communicants.
76 CASTLETON, THOMAS,	Brunswick county, Virginia.	Oct. 15, 1851.					No Report.
77 CHAMBERLAIN, HURAM,	First church, Brownsville, Texas.	Jan. 1, 1851.	11	2	1	20	No Report.
78 CHAMBERLAIN, N. P.	Thibodaux, Louisiana.	Jan. 1, 1851.					Dom. Miss., \$4. Education, \$2. For. Miss., \$3. Other objects, \$17.
79 CHAPIN, HERVEY,	Lynn and Hebron churches, Wis.	May 13, 1851.	11	2	2	48	
80 CHAPMAN, LUCIUS W.	Pennsdale, Lyeoming Centre, Hay's School-house, Crescent Nail Works, and Sweet Run.	Oct. 29, 1851.	7	4		72	

81 CHEEK, SAMUEL B.	Columbia, Edmuntton, and Shiloh, Kentucky.	Jan. 1, 1851.	9	3	16	38	Benevolent objects, \$34. Occasional preaching to the colored people. 2 colored communicants. One church organized, Bethel.
82 CHESNUT, THOMAS M.	Rensselaer and Carpenter's Creek, Ind.	Nov. 1, 1851.	11	15	1	50	Paid for benevolent objects, \$2 25. 1 church organized, (the <i>First Pres. Ch. of Hartford</i> ) with 34 members. Dom. Miss., \$53 54. Education, \$10 50. For. Miss., \$13 51. Other objects, \$51 75.
83 CHILDS, THOMAS S.	First Pres. church, Hartford, Ct.	Nov. 4, 1851.	4	1	9	70	No Report. Dom. Miss., \$40. For. Miss., \$5 44. Other objects, \$250. One colored communicant.
84 CHRISTIAN, LEVI H.	First church, Camden, N. J.	July 1, 1851.	8	1	1	50	Dom. Miss., \$10. Other objects, \$100. No Report.
85 CHURCH, AARON B.	Bureau church &c., Illinois.	Apr. 1, 1851.	9	1	1	62	House of Worship in progress at Durhamville, \$380 paid. No Report.
86 CLANCY, JOHN,	Hamilton Union, N. Y.	May 18, 1851.	11	1	4	33	Dom. Miss., \$9. Membership of Washington ch. only reported. 1 House of Wor'p commenced, finished, and paid for and another finished. House of Worship finished.
87 CLAYTON, JOSHUA A.	Second Plymouth, Mich.	Jan. 1, 1852.	11	1	8	20	Dom. Miss., \$20. For. Miss., \$20. Church Extension, \$2. Education, \$10. Publication, \$3.
88 CLELLAND, SAMUEL,	Lower Rock Island and Buffalo Prairie, Ill.	Apr. 15, 1851.	11	1	6	40	Dom. Miss., \$25. For. Miss., \$5. Other objects, \$10.
89 COCHRAN, ANDREW,	Durhamville and Slate Ridge, N. Y.	May 20, 1851.	11	1	5	68	Dom. Miss., \$18 10. For. Miss., \$5. Education, \$14 26. No Report.
90 COCHRAN, EDWARD L.	Pittsylvania C. H., St. Andrew's and New Erection churches, Va.	June 1, 1850.	11	8	4	53	Dom. Miss., \$20. For. Miss., \$20. Church Extension, \$2. Education, \$10. Publication, \$3.
91 COE, H. J.	Washington and Prospect churches, Indiana.	Oct. 1, 1851.	4	6	4	40	Dom. Miss., \$25. For. Miss., \$5. Other objects, \$10.
92 COLLINS, BRITON E.	Shirleysburg church, and two Missionary stations, Orbisonia and Santa Fee, Pa.	Nov. 1, 1851.	4	6	4	68	Dom. Miss., \$18 10. For. Miss., \$5. Education, \$14 26. No Report.
93 CONDIT, THANIEL B.	Stillwater, First and Second chs., Myrtle Grove, Cross Roads, Mt. Holly, Freedom, N. J.	Apr. 11, 1851.	11	2	1	53	Dom. Miss., \$20. For. Miss., \$20. Church Extension, \$2. Education, \$10. Publication, \$3.
94 COOK, DARWIN,	Rome church, Union, Seely School-house, Chubbuck, Pa.	Dec. 1, 1851,	11	12	3	40	Dom. Miss., \$25. For. Miss., \$5. Other objects, \$10.
95 COULTER, JAMES,	Harmansburgh and Evansburgh, Pa.	Dec. 1, 1851.	3	15	5	68	Dom. Miss., \$18 10. For. Miss., \$5. Education, \$14 26. No Report.
96 COULTER, DAVID,	Mexico and vicinity, Missouri.	Dec. 1, 1851.	11	12	3	40	Dom. Miss., \$25. For. Miss., \$5. Other objects, \$10.

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches		Total in Commu- nity.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
97 COWLES, SALMON, 98 CRABB, JOHN M.	Unity, Zion, Crawfordsville, Iowa. Mount Salem, Eagle Creek, Denmark, West Bethesda, Union chs., and Lockport station, Ohio. Windsor church, N. Y.	Dec. 1, 1851. Dec. 1, 1851.	11 11	7 31	14 6	72 170	Dom. Miss., \$7 50. Dom. Miss., \$33.
99 CRAIG, ADAM,	Windsor church, N. Y.	Aug. 7, 1851.	11	3	2	48	Dom. Miss., \$7 50. Other objects, \$96.
100 CRANE, N. M.	Irvine church, Pa.	May 1, 1851.	10	1	1	12	Dom. Miss., \$19. Other objects, \$3
101 CRAWFORD, JOSIAH, 102 CRAWFORD, THOMAS M.	Smyrna and Lancaster chs., Ind. Slateville and vicinity, Pa.	Nov. 1, 1850. June 1, 1851.	9 9	4 4	1 1	50	No Report. Benevolent objects, \$66. House of Worship finished.
103 CRAWFORD, THOMAS R. 104 CHITTENDEN, LYMAN B.	Deersville church, Ohio. Millersburg, Pope River, 5th Prairie, and Heertsburg, Illinois.	Apr. 1, 1851. Sep. 1, 1851.	11 11	5 10	5 5	53 80	Dom. Miss., \$10. For. Miss., \$27. Dom. Miss., \$22. For. Miss., \$10. Other objects, \$20.
105 CROSS, ANDREW B. 106 CROSS, JOHN, 107 CROZIER, JOHN,	Parkton and Texas, Maryland. Middletown church, Penna. Palestine and Hutsonville, and one station, Illinois.	Apr. 15, 1851. May 1, 1851. June 1, 1851.	10 9 9	2 3 3	2 3 3	10 60 33	No Report. Dom. Miss., \$23 50. For. Miss., \$26 20. Other objects, \$85.
108 CUMMINS, J. L. 109 CUMMINS, F. P.	Westminster ch. of Keokuk, Iowa. Laporte, Bethel, and Sabin's School- house Indiana.	June 20, 1851. Oct. 1, 1851.	6 5	3 1	1 1	72	*Deceased. Dom. Miss., \$10. For. Miss., \$11. Other objects, \$430 One House of Worship erected and one purchased.
110 CUNNINGHAM, ALEX. 111 CUNNINGHAM, D. H.	Washington church, Pa. Summerville, Abour, Locust Lane, Meadow Dale, Stroud's Glades, &c., Va.	May 1, 1851. Apr. 1, 1851.	6 8	3 3	2 2	25 82	Dom. Missions, \$1 68. Dom. Miss., \$15. Education, \$5. Publication, 5.
112 DALE, JOHN, 113 DAVIS, JAMES,	Normanda and Kokomo chs., Indiana. Morgantown, Stewartstown, Laurel Point, Sugar Grove, and Rippart's, Virginia.	July 1, 1851. Nov. 13, 1851.	11 11	11 5	8 5	48 177	Dom. Miss., \$10. Other objects, \$75. Dom. Miss., \$30. For. Miss., \$66. Publication, \$5. Other objects, \$68.

114 DAVIS, JESSE B.	Plattsburg, Plumstead and Recklesstown, N. J.	Apr. 25, 1851.	11	30	One House of Worship erected.
115 DAVIS, WILLIAM C.	Tuckertown, Bass River, Lower Bank, and Pleasant Mills, N. J.	Apr. 1, 1851.	7		
116 DEWING, THOMAS S.	Cedar Creek and Tom's River, N. J.	May 16, 1850.	1 $\frac{1}{2}$		
117 DE WITT, ABRAMAM,	Rock and Brick Meetings-house, Md.	Jan. 1, 1852.	11	12	No Report. Dom. Miss., \$8 50. For. Miss., \$7 75. Other objects, \$13 58.
118 DICKEY, JOSEPH S.	Niles and Champion chs., Ohio.	June 1, 1851.	11	5	Dom. Miss., \$20.
119 DINSMORE, FRANKS B.	Mount Pleasant and Trenton, Iowa.	Nov. 14, 1851.	11	3	Dom. Miss., \$25. Other objects, \$25.
120 DINSMORE, ROBERT S.	Washington and Burlington churches, and two stations, Iowa.	July 1, 1851.	11	9	Dom. Miss., \$8 60. For. Miss., \$9 05. Other objects, \$170.
121 DIXON, WM. E.	Esperance, N. Y.	July 1, 1850.	3		No Report.
122 DOBSON, AUGUSTUS,	Northmoreland, Mahoopy and one station, Pa.	July 22, 1851.	7	2	
123 DODD, LUTHER,	Sharon church, Ohio.	July 1, 1851.	11	4	For. Miss., \$20. House of Worship finished.
124 DONALDSON, JOHN,	Canev Fork, Salem, and vicinity, Ky.	Jan. 1, 1852.	11	1	Dom. Miss., \$2 70. Education Board, \$3. For. Miss., \$3. Other objects, \$14.
125 DONALDSON, WILSON M.	Bluffton, New Lancaster, and Pleasant Ridge chs., Ind.	Dec. 15, 1851.	11	8	Board Dom. Miss., \$1 70. Education, \$5 20. For. Miss., \$13 25. House of Worship in progress, and \$100 paid on it.
126 DOOLITTLE, HENRY L.	Scottsville church, N. Y.	Nov. 20, 1850.	7 $\frac{1}{2}$		Left this field Nov. 20, 1851.
127 DUBNAR, JAMES,	Aurora First Church, N. Y.	July 1, 1850.	3		Left this field July 1, 1851.
128 DU ROSE, JOHN E.	Dahlonaga, Cumming, Carthage, and Canton, Ga.	June 12, 1851.	9	5	Dom. Miss., \$6 75. One House of Worship erected and finished. Regular preaching to cold population. Dom. Miss., \$3 10.
129 DUNCAN, JOHN R.	Elizabethtown church, and Pleasant Hill station, Virginia.	Oct. 10, 1851.	3		
130 EASTMAN, W. P.	Union and Greenland churches, Ohio.	Dec. 12, 1851.	11	1	Dom. Miss., \$3 50. Other objects, \$11 03.
131 EDWARDS, JESSE,	Portageville, New York.	Mar. 1, 1851.	11	5	Dom. Miss., \$9 64. Education, \$3 17. Other objects, \$3 80.
132 EDWARDS, JONATHAN,	Sinking Creek ch. and vicinity, Ohio.	Apr. 1, 1851.			No Report.

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Community.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
133 ELLS, EDWARD,	Lead's Point, Port Republic, Cedar Grove, Absecon, Oceanville and Mt. Pleasant, N. J.	May 1, 1851.	11	9	3	12	Dom. Miss., \$3.50. Other objects, \$234, including \$191 for a House of Worship. One church org'd and House of Worship nearly completed at Lead's Point.
134 ELCOCK, THOMAS,	Covington, Mt. Pleasant and Mt. Jefferson, Ohio.	June 24, 1851.	11	6	8	150	Dom. Miss., \$18. Education, \$3. For. Miss., \$12. Publication, \$3. Other objects, \$15.
135 ELLIOTT, JOHN,	Mt. Carmel ch., Robinson's branch, Barker's and Fisher's stations, Ohio.	July 1, 1851.	11	2	2	48	Dom. Miss., \$6. For. Miss., \$4. Other objects, \$4.
136 ELY, JAMES,	Hartford, Connecticut.	Not fixed.	4				Church organized. See Report of Rev. T. S. Childs for particulars concerning this enterprise.
137 EMERSON, LUTHER,	Goshen, Pisgah, Highland C. H., and Liberty, Va.	July 4, 1851.	11	7	2	115	Benevolent objects, \$10. One House of Worship finished.
138 EMERSON, THOS. P.	Mt. Blanchard, Ridley Creek, and Sharon, Ohio.	Nov. 1, 1851.					No Report.
139 ENLOE, A.	Missionary to the Blacks in Union and Newbury Districts, S. C.	Jan. 8, 1852.	2				
140 EVANS, BENJAMIN D.	Lower Liberty, Dublin and California, Ohio.	Apr. 1, 1851.	11	1	4	78	Dom. Miss., \$3. Other objects, building, &c., \$550. House of Worship erected at Dublin.
141 EVANS, R. R.	Germentown and Saleem, Tenn.	Jan. 29, 1852.	11	3	1	48	Dom. Miss., \$37.50. Education, \$17. For. Miss., \$10. One cold communitant. Religious instruction of colored people attended to.
142 EVANS, SAMUEL N.	Thornton, Lebanon, Darlington, Pisgah and Prairievillle, Indiana.	Nov. 1, 1851.	11	10	5	112	Dom. Miss., \$17. For. Miss., \$3. Other objects, \$30. House of Worship erected, but not finished.

143 EWING, WM.	Elizabethtown and Wolf Run, Penn.	Apr. 16, 1851.				No Report.
144 FAIRBAIN, ALEXANDER	To Texas, (location not fixed.)	Nov. 21, 1851.				No Report.
145 FAUCHT, THOMAS U.	Oxford and Franklin Cos., N. C.	Sep. 10, 1850.				No Report.
146 FEE, ROBERT A.	Fountain Green ch., and Carriage and Pontoon stations, Illinois.	Apr. 1, 1851.				No Report.
147 FENTON, JOSEPH F.	Union, Newport, Washington, and New Market, Missouri.	Jan. 1, 1851.	9	23	4	75
148 FERGUSON, WM. F.	Monmouth, Mt. Sterling, Fall Creek, Providence and North Henderson, Ill.	Sep. 1, 1850.	5	3	5	150
149 FERGUSON, WM. M.	Uniontown, Deerfield, and Newtonville, Ohio.	July 1, 1851.	8	2	4	48
150 FINDLAY, ROBERT M.	Green and Chester Centre churches, Plain and Chester, Ohio.	May 1, 1851.	10		1	38
151 FITCH, CHARLES,	Mount Vernon, Indiana.	Mar. 20, 1851.	11	6	10	25
152 FLEMING, JOHN,	Earlville and Indian Creek, Ill.	Aug. 15, 1851.	6½			13
153 FORD, CHARLES E.	Williamstown, Brooklyn, Waterford, McFetter's, Cross Keys, Longacoming, Creesville, and Malaga, N. J.	Apr. 12, 1851.	11		1	50
154 FORD, J. FRANKLIN,	Shreeveport and Bethel, Louisiana.	Mar. 1, 1851.	11	7	1	24
155 FOX, MATTHEW T.	Verona and Nine Spring Prairie, Wisconsin.	Mar. 1, 1851.	11	2	4	49
156 FRASER, JR. THOMAS,	Decatour, Clarence and Spring Valley, Wisconsin.	Nov. 1, 1851.	11	5	11	55
157 FRASER, WM. J.	Eddyville and Albia churches, Brunswick and Kirkville, Iowa.	Oct. 1, 1851.	5	1	8	38
158 FREELAND, D. NILES,	Monroe, Turner's and Oxford, N. Y.	Dec. 1, 1851.	11	1	3	71
159 FULLENWIDER, PET. H.	Bethel, Concord, Centreville, Oak Island, Texas.	Feb. 1, 1852.	11	5		59

One House of Worship in progress. Ten colored communicants.

Don. Miss., \$22. For. Miss., \$10. Education, \$10. Two Houses of Worship in progress of erection.

Benevolent objects, \$100.

House of Worship finished and \$250 paid.

One church organized at Earlville.

Don. Miss., \$9. Ch. Extension, \$2.

Education, \$2. For. Miss., \$6 02.

Publication, \$1 27. Other objects,

\$15. Also \$300 raised for improving the church.

House of Worship in progress. \$3000

paid. One colored communicant.

One church organized, Albia.

\$240 paid to finish a House of Wor-

ship. One House commenced.

3 colored communicants.

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
160 FULLERTON, JAMES S.	Marion and Linn Grove chs., Iowa.	Feb. 16, 1851.	11	4	6	90	Dom. Miss., \$19 65. Other objects, (including amount paid on House of Worship in process of erection,) about \$200.
161 FULTON, WM. R.	Frankfort church, Pa.	Apr. 16, 1851.	11	3	8	80	For. Miss., \$30.
162 GALBRAITH, ROBERT C.	Madison street (colored) ch., Baltimore, Md.	Oct. 1, 1851.	11	6		37	Dom. Miss., \$8 31. Education, \$2. For. Miss., \$8 66. Publication, \$2. Other objects, \$22 76.
163 GALBREATH, W. M.	Logansville and vicinity, Ohio.	May 1, 1851.	10	1	9	40	No Report.
164 GALLATIN, JAMES,	Andrew, Scotch Grove, Cascade, Iowa.	May 1, 1851.					One House of Worship erected, and \$150 paid towards it.
165 GAMBLE, JAMES,	Sardis and Walnut Grove chs., and vicinity, Ga.	Oct. 1, 1850.					For Report.
166 GARDNER, H. B.	Madison and Greenfield churches, and four Missionary stations, Wisconsin.	Apr. 1, 1851.	11	2	20	45	One church organized, First Pres. church, Madison. Benevolent objects, \$5.
167 GARDNER, ALFRED,	Second church, Windham, N. Y.	Oct. 1, 1851.	11	1	5	30	Dom. Miss., \$15. Education, \$7. For. Miss., \$13. Board of Publication, \$5. Other objects, \$10. Deceased.
168 GARDNER, WILLIAM,	Nashville and vicinity, Ill.	Oct. 1, 1851.					Benevolent objects, \$250.
169 GARTHWAIT, W. S.	Lyon's Farms, N. J.	Apr. 15, 1851.	11	1		43	No Report.
170 GRAY, EDWARD R.	La Fayette, Oregon.	Not fixed.					Dom. Miss., \$21. For Miss., \$24. Publication, \$1. Other objects, \$11.
171 GIBERT, JOSEPH,	Hopewell and Bethesda chs., Ga.	Jan. 1, 1851.	9	6		50	No Report.
172 GRAND, E. GIRARD,	Brush Creek, White Oak, and French chs., Ohio.	May 1, 1850.					No Report.
173 GLEN, WM. R.	Schuykill Valley chs., Pa.	Sep. 20, 1850.					No Report.



174 GOBLE, GERSHOM,	Upper Mt. Bethel, and three Missionary stations, Penna.	Oct. 11, 1851.	5	3	6	69	One House of Worship erected, and \$1200 paid on it.
175 GOODHUE, GEO. F.	Marengo, Coon Creek, and Amesville, Illinois.	Dec. 2, 1851.	11	4	6	27	Benevolent purposes, \$13. 1 church organized at Caldwell.
176 GOODMAN, EDWIN W.	Caldwell and Bolton, N. Y.	Jan. 16, 1851.	11	4	6	66	No Report.
177 GOODRICH, D. D. H. F.	Carondelet church and vicinity, Missouri.	July 1, 1850.	11	4	37	Dom. Miss., \$25. Other objects, \$15. Occasional preaching to colored people.	
178 GRAFF, JOHN J.	Pres. church of Annapolis, Md.	May 1, 1851.	11	4	37	No Report.	
179 GRAVES, ALLEN R.	Zion Seminary and vicinity, Miss.	May 20, 1851.	3	3	46	No Report.	
180 GRAVES, ALLEN T.	Trenton and Zion, Tenn.	Oct. 18, 1850.	3	3	35	Dom. Miss., \$16. One House of Worship enlarged, and \$100 paid for it.	
181 GRAVES, ELL,	Boston and Loundes churches, Ga.	Nov. 20, 1851.	11	3	2	Dom. Miss., \$20. Board of Education, \$5. For. Miss., \$10. Publication, 5. Religious instruction of colored people attended to. 6 colored Communicants.	
182 GREADY, WM. P.	Perry church, Ga., and two stations.	Jan. 1, 1852.	11	3	2	63	Benevolent purposes, \$50. 1 House of Worship finished and one commenced.
183 GREENLEE, ANDREW.	Philadelphia, Warren, and Pelee, Missouri.	May 1, 1851.	11	9	5	75	Dom. Miss., \$96. 1 col'd communt.
184 GREEN, JOSHUA F.	Little Rock ch., and 1 miss. station, Ark.	Nov. 1, 1850.	7	9	5	75	Left this field, Aug. 1851.
185 GREER, JAMES,	Cedar Creek and Eel River, Ind.	Feb. 15, 1851.	4	4	4	69	No Report.
186 GREY, DANIEL L.	Agent in the Synods of Memphis and Mississippi.	Dec. 1, 1851.	11	6	3	69	Dom. Miss. \$31. For. Miss., \$33 66. Paid for Parsonage, \$350.
187 GRIER, MATTHEW B.	Ellicott's Mills, church, Md.	Oct. 17, 1851.	11	4	1	29	Dom. Miss., \$50. For. Miss., \$50. Education, \$50. Publication, \$50.
188 GRIER, LAVERTY.	Bethlehem and Middle Creek, Pa.	Oct. 15, 1851.	11	8	9	90	One church organized, Philipsburg.
189 HAMILTON, JAMES J.	Curwinstown and Luthersburg chs., and eight stations, Pa.	Dec. 20, 1851.	11	17	2	120	Dom. Miss., \$35. For. Miss., \$20. 3 col'd Communicants. Occasional preaching to colored people.
190 HANCOCK, JOHN,	Greensburg and Ebenezer, Ky.	Feb. 12, 1852.	11	17	2	120	

MISSIONARIES	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
191 HANNA, JOS. A.	To Oregon.	Mar. 1, 1852.	11	5	2	203	No Report.
192 HANSON, HEZEKIAH,	Mouth of Juniata, Millerstown, Pe- tersburg, Wells Valley, Pa.	Apr. 13, 1851.					Dom. Miss., \$25. Other objects, \$83.
193 HARBISON, DAVID,	Beaver Meadow and Hazleton, Pa.	Feb. 15, 1852.	11	5	3	75	Dom. Miss., \$5 56. Publication, \$6. Other objects, \$21.
194 HARLOW, JAMES M.	East Aurora and Holland, N. Y.	June 1, 1851.	9		6	50	Dom. Miss., \$12. Education, \$8. Other objects, \$80. One church organized.
195 HARMON, MERIT,	Okemos, Michigan.	June 10, 1851.	11	1	8	27	Dom. Miss., \$5. Other objects, \$2.
196 HARRIS, FRANKLIN D.	Bristol church, Pa.	Apr. 15, 1851.	10 <sup>2</sup>	8	5	44	Dom. Miss., \$3. Other objects, \$500 to \$700.
197 HARRIS, J. LE ROY,	Ebenezer, Whitesburg, Antioch, &c., Alabama.	June 15, 1851.	11	26		101	Religious instruction of cold people attended to. 23 cold communists.
198 HARSH, WM. P.	Fairmount, Smithtown, and Shinnis- ton, Va.	April 1, 1851.	11	2	6	144	Benevolent objects, \$29 50.
199 HART, SAMUEL,	Orleans and Rock Lick chs., Ind.	Oct. 24, 1850.					No Report.
200 HASSINGER, PETER,	Somerseset, Jenner, and Petersburg churches, and one missionary sta- tion, Pa.	Sep. 27, 1851.	11	4	2	114	Dom. Miss., \$17. Education, \$10. For. Miss., \$15 25. Other objects, \$5.
201 HATTERY, JOHN,	Woodsfield, East Woodsfield and Ma- laga churches, Ohio.	July 1, 1851.	11	3	1		Board Education, \$3. Other objects, \$5 50.
202 HAZARD, SILAS H.	Iowa City and vicinity, Iowa.	Jan. 1, 1851.					No Report.
203 HEIDER, DANIEL,	Dutch Creek congregation and Ger- man Creek station, Iowa.	Oct. 1, 1851.	11	6		58	Dom. Miss., \$2 50.
204 HEINEN, ENGELBERT M.	Ward's and Staten Islands, N. Y.	Mar. 15, 1851.	1 <sup>3</sup>				
205 HENDERSON, RAMSEY,	Huntingdon, Orbion and Hebron, Tennessee.	Apr. 20, 1851.	10	1	2	45	

206 HENRY J. MILTON,	Yellow Chapel, Flat Run, Clifton, Falmouth, Windsor Forest, Carter's Mine.	Jan. 1, 1851.	3	1	62	One colored communicant.
207 HEROY, PETER B.	First Pres. church in the Highlands, N. Y.	Dec. 1, 1851.	11	6	8	Dom. Miss., \$20. Other objects, \$20. House of Worship enlarged and repaired.
208 HERSHEY, ANDREW M.	Mt. Paran and Nealsville chs., and Elysville missionary station, Md.	Oct. 9, 1851.	11	6	26	Occasional preaching to the colored people.
209 HESS, HENRY,	Corinth, Richland, Pisgah, Ohio.	May 6, 1851.	11	4	55	Dom. Miss., \$11. For. Miss., \$10. Other objects, \$900. Two Houses of Worship erected, one of which is finished.
210 HERVEY, DAVID,	Chillicothe, Prospect, Orange, Prairie, and Brimfield.	Nov. 19, 1850.	11	3	39	Benevolence, \$12.
211 HEYER, PHILIP J.	Bethel and vicinity, Missouri.	May 1, 1851.	11	5	22	No Report.
212 HICKMAN, WM. P.	Wytheville, Bell Spring and Mount Pleasant, Virginia.	Oct. 24, 1851.	11	5	21	Dom. Miss., \$27 17. Publication, 20 18. One House of Worship erected and another commenced.
213 HIGH, E. SCUDDER,	Osceola, Henry, and other stations, Illinois.	Oct. 1, 1851.	11	1	63	Dom. Miss., \$10. For. Miss., \$3.
214 HILL, SAMUEL,	East Freedom and Yellow Creek chs., Pa.	Nov. 3, 1850.	7	2	41	Dom. Miss., \$3 25. For. Miss., \$5.
215 HOFFORD, L. M.,	First church, Tamaqua, Pa.	June 30, 1851.	8	2	18	Education, \$49 30. Other objects, \$20.
216 HOLLIDAY, W. A.,	Middletown and vicinity, Ind.	June 1, 1851.	6	4	63	Church organized, Middletown.
217 HOLLYDAY, ROBERT H.,	Enon Valley church, O. io.	Nov. 1, 1850.	11	12	46	No Report.
218 HOLLYDAY, WILSON C.,	Newton church, Ohio.	Nov. 1, 1851.	11	4	79	Dom. Miss., \$26. For. Miss., \$30. Other objects, \$15.
219 HOWELL, JOHN G.,	Kingwood church, Summit and Greenville stations, Va.	Oct. 9, 1852.	11	1	56	Dom. Miss., \$2. Other objects, \$10.
220 HOWELL, SETH,	Scioto, Mt. Sterling, Hopewell and Palestine, Ohio.	Jan. 6, 1852.	9	4	2	Dom. Miss., \$21 56. For. Miss., \$12. Other objects, \$7 74.
221 HOWSLEY, ALBAN S.,	Grandview and Mount Zion, Ky.	Feb. 1, 1851.	11	11	56	Dom. Miss., \$39 80. For. Miss., \$25. Publication, \$5. Occasional preaching to colored people. 3 colored communicants.

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.			OTHER PARTICULARS REPORTED.
				Examination.	Certificate.	Total to Community.	
222 HUDSON, JOHN,	High Prairie ch., and Wapsinonock, Iowa.	Apr. 27, 1851.	11	1	11	33	One House of Worship erected. Paid for Benevolent objects, \$300.
223 HUGHES, J. D.,	Springfield, Suffolk, and Megadore, Ohio.	May, 1, 1851.	10	1	1	106	Dom. Miss., \$52.50. Education, \$30. For. Miss., \$30. Publication, \$2. Other objects, \$35.
224 HUGHES, JAS. E.	Salem, Front. Royal, and Farrowsville, Va.	Sep. 15, 1851.	11	3		31	Benevolent objects, \$30.
225 HUGHES, SAMUEL K.,	Liberty and Radnor churches, Ohio.	April, 1, 1851.	11	8	7	80	Dom. Miss., \$15. Education, \$5. For. Miss., \$20. Other objects, \$18.
226 HUGHES, WM. L.	Angusta and vicinity, Ga.	Nov. 1, 1851.	7				No church organization yet. Religious instruction of the colored people attended to.
227 HUNTINGDON, JR., CHAS.	Wysox church, Penna.	Dec. 1, 1850.	11	1	3	35	No Report.
228 HUNTINGDON, CYMS,	Harve de Grace and Swansbury School-house, Md	Nov. 1, 1851.	11				Dom. Miss., \$20. For. Miss., \$20. Other objects, \$200.
229 HUNTING, WILLIAM,	Collection church, Damascens, South Settlement, Callicoon Depot, New York.	Jan. 1, 1852.	11	3	3	35	Dom. Miss., \$12.50. For. Miss., \$12.50. Other objects, \$10.
230 HUSTON; JAMES,	Sinking Spring and Cynthian, Ohio.	Sep. 5, 1850.	11	9	6	44	No Report.
231 HUSTON, JOHN,	West Union and Mill Creek, Indiana.	July, 1, 1851.	11				For. Miss., \$5. One House of Worship erected.
232 HYDE, GEO. C.,	Florida.	Not Fixed.	11	4	2	52	No Report.
233 IRVING, DAVID,	North Salem, N. Y.	June 11, 1851.	11	7	7	84	Dom. Miss., \$25. For. Miss., \$25.
234 IRWIN, DAVID C.,	Wedge, Pipe Creek, Powhattan, and Clarrington, Ohio.	June 22, 1851.	11				Dom. Miss., \$15.50. Other purposes, \$607.50.
235 IRWIN, ROBERT,	Union and Hopewell churches, and three miss. stations, Ohio.	Apr. 1, 1851.	11	3	3	80	Benevolent objects, \$300.
362 IVESON, JOHN,	Herrickville church, Penna.	May 1, 1851.					No Report.

237 JACOB, PROSPER H., 238 JEWETT, S.,	Coshocton First church, Ohio. Tartleton, Adelphi and Amanda chs., Ohio.	Oct. 1, 1851. May 1, 1851.	5 3	7	4	75	Dom Miss., \$17 50. Education, \$10. No Report.
239 JINKS, AHAB, 240 JOHNSON, BAKER, 241 JOHNSON, JOHN,	Kingston church, Ohio. Stroudsburg, Pa. Conyngham and Schuytz churches, Penna.	April 1, 1851. Nov. 1, 1851. May 5, 1851.	11 11 10	6	7	50 71	Dom. Miss., \$7. For. Miss., \$2. Dom. Miss., \$20.
242 JOHNSON, SILAS,	Mt. Gilead, Caanan and Cardington, Ohio.	June 1, 1851.	11	4	6	124	For. Miss., \$5. Publication, \$12 97. Other objects, \$22.
243 JOHNSTON, JOHN W. 244 JOHNSTON, T. POWELL, 245 KALB, GEORGE L.,	Deer Creek church, Pa. Clarksville church, Pa. Darby, Westfall and Yellow Bud, Ohio.	April 1, 1851. Feb. 1, 1851. May 1, 1851.	11 11 3	7	2	26	One church organized, Deer Creek. No Report. No church organization. Paid for Benevolent objects, \$13.
246 KAY, RICHARD, 247 KENNEDY, EDWARD, 248 KENNEDY, JAMES F. 249 KENNEDY, JOHN, 250 KERR, A. H.	Oakland church, New York. Brentsville and three stations, Va. Fayetteville, Pa. Chester, Illinois. Lagrange, Ontario, and Fawn River churches, Indiana.	Nov. 19, 1851. June 18, 1851. Nov. 1, 1851. May 10, 1851. June 1, 1851.	11 11 11 11 11	3 1 1 5 6	1 6 6	67 33 75	Dom. Miss., \$13, For. Miss., \$1. Dom. Miss., \$13 50. Deceased. Dom. Miss., \$30. Education, \$15. For. Miss., \$17. Other objects, \$10.
251 KERR, H. M.	Bethel and Ramah, Tenn.	Feb. 5, 1851.	11	18	7	201	Dom. Miss., \$53 70. Other objects, \$30. 11 colored communicants.
252 KING, J. LAWRENCE.	McDonough, Jackson, Bethesda, and Timber Ridge, Ga.	Jan. 1, 1852.	11	4	6	65	Dom. Miss., \$9 25. Religious instruc- tion of colored people attended to. 4 colored communicants.
253 KING, OBADIAH J.	Fort Madison and Charleston, Iowa.	Oct. 1, 1851.	11	13	5	59	Dom. Miss., \$23. Education, \$6. For. Miss., \$26. Other objects, \$560. One House of Worp nearly finished.
254 KIRK, WM. H.	Solebury church, Buckingham, Eagle School-house, Brownsburg, and Buckmanville, Pa.	May 1, 1851.	11	1	1	102	Dom. Miss., \$10. Education, \$8. For. Miss., \$10. Other objects, \$40.
255 KIRKPATRICK, JOHN M. 256 KIRKPATRICK, JOHN H.	Two missionary stations in Powhattan Co., Va., Fine Creek and Genito. Strong's Town, Pa.	Aug. 1, 1851. Apr. 1, 1851.	9 11	1 4	3 1	54 14	Instruction to the colored people dur- ing the summer. Dom. Miss., \$5. For. Miss., \$2 50. other objects, \$10.

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
257 KLING, N. B.	Oneida Valley and Higginsville, N. Y.	June 1, 1851.	9			31	Dom. Miss., 10. For. Miss., \$3 85. Other objects, \$200. One House of Wor <sup>sh</sup> p finished at Oneida Valley.
258 KNAPP, J. C.	Deperre church, Wisconsin.	Jan. 1, 1851.					No Report.
259 KNIGHT, MOSES G.	Phum Creek, Cane Run, and Simpsonville churches, Ky.	Oct. 1, 1851.	11	9		68	Occasional preaching to cold people. Six colored communicants.
260 KNIGHTON, FREDERICK,	Gloucester, N. J.	May 25, 1851.	10		12	40	
261 KNEFFIN, WM. C.	Stoner-mouth church, and Cynthia, Ky.	Apr. 1, 1851.	11	2	1	16	Dom. Miss., \$5. Other objects, \$9.
262 KNOTT, JAMES W.	Ohio Valley, Jefferson, Wakatomika.	July 5, 1851.	10	4		80	For. Miss., \$7. Other objects, \$88. One House of Worship finished.
263 LADD, F. D.	Penn Presbyterian church, Philada.	Oct. 1, 1851.	5	2	12	42	Dom. Miss., \$60. Education, \$60. For. Miss., \$80. Other objects, \$100.
264 LANE, CORNELIUS R.	Tunkhannock, Pa.	Apr. 8, 1851.		14	4	84	No Report.
265 LANE, GEO. W.	Bethany Centre church, N. Y.	Nov. 8, 1851.	11			110	Dom. Miss., \$4 50. For. Miss., \$11 26.
266 LANE, JOHN J.	Fairview and Stillwater chs., Ohio.	May 3, 1851.	11	2	8	110	Dom. Miss., \$8 82. Education, \$5. Other objects, \$10.
267 LARKIN, E. WILLIS,	Rock Island, First church, Illinois.	Sep. 1, 1851.	11	1		50	Dom. Miss., \$57 50. Other objects, \$7.
268 LEASON, THOS. SHARP,	Leechburg, Pa.	May 1, 1851.	8	7	5	16	Dom. Miss., \$11. Education, \$5. One House of Worship finished.
269 LEAVENWORTH, C.	Agent in Synods of Indiana and Cincinnati.	Not fixed.					
270 LECKIE, THOS.	Lagrange church and Roundtop station, Texas.	Apr. 1, 1851.	11		3	14	Benevolent objects, \$22. Instruction of colored people attended to.
271 LEFFLER, BLACKBURN.	Gilead and Hopewell, Illinois.	Oct. 4, 1851.	5		1	52	Dom. Miss., \$3 50. Other objects, \$25.

272 LILLE, JOHN,	Scotch Presbyterian church of Staunton street, New York city, N. Y.	May 1, 1851.	11	6	12	109	Dom. Miss., \$35 04.
273 LILEY, ROBERT H.	Urbana and Monticello, Ill.	Dec. 1, 1851.	3			19	
274 LINDSLAY, AARON L.	Waukesha, Port Washington, Grafton and Port Utau, Wisconsin.	July 1, 1851.	10	3	8	104	For. Miss., \$5. Publication, \$6 70.
275 LITTLE, H. P.	Mount Sterling and vicinity, Ky.	Sep. 25, 1851.	1			27	No Report.
276 LITTLE, SAMUEL,	Mount Sterling, Peeled Oak, and Hukston, Ky.	May 1, 1850.	1		1		
277 LOCKWOOD, J. R.	Itinerant in Steuben and Wyoming Presbyteries, N. Y.	Aug. 1, 1850.	4				
278 LOGAN, SAML. C.	Constance church, and Sumption church, Mich.	May 1, 1851.	9	9	7	30	Dom. Miss., \$9 51. For. Miss., \$11 11. Other objects, 100.
279 LONG, CHESTER,	Sweet Hollow church, Long Island, N. Y.	June 1, 1851.	11		2	98	Dom. Miss., \$6 40. For. Miss., \$8. Publication, \$60.
280 LORANCE, JAMES H.	Hannibal and vicinity, Missouri.	July 1, 1851.				66	
281 LORD, CHARLES S.	Brookfield, Long Island, N. Y.	Nov. 1, 1851.	4		6	33	One House of Worship finished, \$1871 paid.
282 LOWE, BENJAMIN I.	Marietta church, Ohio, and two stations.	Sep. 23, 1851.	11	3			
283 LOWRIE, REUBEN,	Waverly, Pa.	Sep. 20, 1851.	5			12	Dom. Miss., \$7 50. One House of Worship erected and one repaired.
284 LYNN, E. K.	New Philadelphia, Beech Grove, Franklin and Vienna, Ind.	Apr. 1, 1851.	9	12		83	Dom. Miss., \$15. For. Miss., \$10. Other objects, \$10.
285 LYON, DAVID,	Northampton church, New York.	Aug. 1, 1851.	11			74	Dom. Miss., \$21 65. Education, \$11 50. For. Miss., \$24 85. Other objects, \$12. Three churches organized, Mineral Point, Richland City, and Madison, Wisconsin.
286 LYON, D. C.	Mineral Point, and Duke's Prairie, Wisconsin.	July 6, 1851.	8		17	16	Dom. Miss., \$9. For. Miss., \$3. Other objects, \$5. One church organized at Postville.
287 LYONS, DAVID W.	Postville church, and Washington and Union Prairie stations, Iowa.	Oct. 20, 1851.	11	2	16	18	No Report.
288 LYON, ISAAC L.	Dubuque, Iowa.	May 1, 1850.	11	1	1	61	One coloured communicant.
289 MACLAY, CHAS. B.	Gallipolis, Mt. Zion, Town-house, Georges' Creek and Bruce Chapel, Ohio.	July 1, 1851.	11				
290 MAHAFFEY, SAMUEL,	Sharon, Freeport, and Birmingham churches, Ohio.	Nov. 1, 1851.					No Report.

MISSIONARIES	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
291 MARQUIS, JOHN E.	Kenton and Huntersville chs., and Patterson and Taylor Creek, Ohio.	May 1, 1851.	11	4	5	83	Dom. Miss., \$23 35. Publication, \$16. Other objects, \$24. One church organized at Patterson, Harmony.
292 MARQUIS, JOHN,	Washington church and three stations, Ohio.	Apr. 1, 1851.	11	1		52	Dom. Miss., \$12 25. Other objects, \$15.
293 MARTIN, C. D.	Calhoun county, Illinois.	Jan. 15, 1851.					No Report.
294 MARTIN, JOHN LYLE,	Monroe, Palmyra, Ebenezer, Rebo-both, Sharon, Bethlehem and Utica chs. and six stations, Indiana.	Oct. 1, 1851.	11	30	2	160	Dom. Miss., \$10.
295 MASON, JAS. D.	Davenport, Blue Grass and Eldridge's School-house, Iowa.	Jan. 1, 1852.	10	9	9	56	Dom. Miss., \$22. For. Miss., \$21. Towards the erection of a parsonage, \$500. 2 churches organized, Postville and Blue Grass.
296 MASON, WM. C.	Le Claire church, and Pinnacle Point, and Long Green stations, Iowa.	July 1, 1851.	8	4	11	46	Benevolent objects, \$15.
297 MATTHEWS, D. D. J. D.	Pactical, Ky.	May 1, 1850.	1				Self sustaining since May 1, 1851.
298 MATTHEWS, ROBERT,	Du Laque, Iowa.	Not fixed.					
299 MATTHEWS, WM.	Albany church, Georgia.	Apr. 1, 1851.	11			5	For. Miss., \$3. One House of Worship finished.
300 MAY, THOMAS C.	Monfordville, Maxey's School-house, and Chalk Ridge, Ky.	May 1, 1851.	11		2	30	Dom. Miss., \$27. Religions instruction of colored people attended to.
301 MEEKS, JOHN A.	Greenville and Union, Ohio.	Apr. 20, 1851.	11	2	4	110	Dom. Miss., \$12. For. Miss., \$12. Other objects, \$20.
302 MERRILL, FRANKLIN,	Raymorton and Roslyn chs., N. Y.	Apr. 22, 1851.	11	4	3	44	One House of Worship finished. Ch. building, &c., \$1670.



303 MERRILL, RICHARD,	Stillfork, Minerva and Bethlehem, Ohio.	Apr. 1, 1851.	11	23	2	118	Dom. Miss., \$3 50. For. Miss., \$37. Other objects, \$450. One House of Worship finished, and another begun.
304 MILLER, ALLEN C.	Roscoe church, Illinois.	Nov. 1, 1851.	4	9	10	43	Benevolent objects, \$10. One church organized. One House of Worship finished at cost of \$1400.
305 MILLER, CHAS. A.	Giles county, Virginia.	Oct. 1, 1850.	11			36	No Report.
306 MILLER, J. EDWIN,	Sparta second church, N. Y.	Oct. 1, 1851.	11	1	3	40	Dom. Miss., \$15.
307 MILLER, JAS. WESTON,	Washington and Independence chs., and two stations, Texas.	Sep. 1, 1851.	11				Two Houses of Worship being finished. Religious instruction of colored people attended to every Sabbath. Three colored communicants.
308 MILLER, SAMUEL J.	Washington church and 3 stations, Ohio.	Sep. 1, 1851.	6	4	2	55	Dom. Miss., \$19 10. For. Miss., \$7 75.
309 MILLS, DAVID,	Pine Grove and East Union churches, Pa.	Apr. 1, 1851.					No Report.
310 MITCHELL, JOHN,	Lexington, Poplar Ridge, and Frankfort, Ind.	Apr. 1, 1851.	8	6	6	129	Dom. Miss., \$15 80. For. Miss., \$1 30.
311 MITCHELL, R. A.	Pleasant Prairie and Charleston chs., Illinois.	Nov. 15, 1851.	11	12	2	90	Dom. Miss., \$45 62. For. Miss., \$77. One House of Worship finished.
312 MONFORT, FRANCIS P.	Richmond and vicinity, Indiana.	Nov. 1, 1850.	6	4	1	31	No Report.
313 MONFORT, SR. FRANCIS,	Concord church, Indiana.	Oct. 3, 1850.					Dom. Miss., \$6. One House of Worship finished.
314 MONFORT, ISAAC W.	Liberty, Brownsville, and Richmond, Indiana.	Oct. 1, 1851.	5		4	20	Board of Publication, \$1 50. One House of Worship erected, \$2300 paid.
315 MOONEY, A. M.	Erie, Carolina, New Hope and Pleasant Springs churches, and four missionary stations, Miss.	Aug. 1, 1851.	6	44	16	230	Dom. Miss., \$1 50. One House of Worship erected and one in progress. Instruction of colored people attended to. Five colored communicants.
316 MOORE, AMBROSE Y.	South Bend, Indiana.	Oct. 1, 1851.	11	2	7	119	Dom. Miss., \$10. Board For. Miss., \$13 01. Other objects, \$540 47. including \$500 for repairing church edifice.

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination	Certificate.		
317 MOORE, JOHN,	Bradley's Bend church and several missionary stations, Pa.	May 1, 1851.	10			37	Foreign Missions, \$43.
318 MOORE, WM. H.	Rising Sun, Hopewell, Mt. Hope and Versailles, Ind.	Oct. 1, 1851.	11	9	1	60	Dom. Miss., \$16. For. Miss., \$5.
319 MURELAND, SIDNEY S.	Parkersburg church, Virginia.	June 5, 1851.	9		1	63	Dom. Miss., \$10. For. Miss., \$10. Other objects, \$5. Preaching occasionally to colored population. One colored communicant.
320 MURPHY, THOMAS G.	Dover and Smyrna, Delaware.	Apr. 1, 1851.	11	1	1	40	Dom. Miss., \$22 50. Other purposes, \$8.
321 MURRAY, JOS. A.	Monaghan and Petersburg churches, Pa.	Dec. 1, 1851.	11	4		120	Dom. Miss., \$16 62. Education, \$8 50. For. Miss., \$18 90. Other objects, \$66.
322 McAfee, WILLIAM,	Cloverport ch., Hawsville ch., Hillsboro, Lewisport and Sterret's School-house, Ky.	Oct. 1, 1851.	11			40	For. Miss., \$10. Other objects, \$20. Occasional preaching to the colored people.
323 McAllister, HECTOR,	China Grove, Rockfish, Little River, and Beaver Creek factories, N. C.	Apr. 1, 1851.					No Report.
324 McAlpin, R.	Pisgah, Mt. Zion, Hebron and Hatchet Creek, Alabama.	July 1, 1851.	8	6	7	115	Dom. Miss., \$16. For. Miss., \$27 25. One colored communicant.
325 McCallum, A.	Union church, Mississippi.	Apr. 16, 1850.		4		114	No Report.
326 McCarrell, ALEX.	Claysville church, Pa.	Nov. 12, 1851.	11		2		Dom. Miss., \$3. Education, \$15. Other objects, \$35.
327 McChord, JOHN MASON,	Greencastle and Walnut, Indiana.	Sep. 20, 1851.	5			12	Dom. Miss., \$3. For. Miss., \$9. Other objects, \$10 40. One House of Worship finished and one in process of erection.

328 McCLELLAND, A. C.	Peru and Wabash churches, and four stations, Indiana.	Aug. 1, 1851.	11	1	5	39	One House of Worship finished and one in progress. \$1000 paid on building.
329 McCURTNEY, J. W.	Wabash county, Indiana.	Aug. 6, 1851.	6½		6	45	Benevolent objects, \$60.
330 McCOMB, DAVID S.	Oskaloosa and Eddyville, Iowa.	Oct. 1, 1850.	6		21	55	Dom. Miss., \$3 10. Other objects, \$3.
331 McCOMB, G. B.	Salem and Cathey's Creek churches, Tenn.	Apr. 12, 1851.	10½	4	2	62	Dom. Miss., \$5 90. Other objects, \$30. Religious instruction of colored people attended to. 2 colored communicants.
332 McCOMB, ROBERT C.	London, Davidson's, Kennedy's, Timmon's and White Chapel, Ohio.	Oct. 1, 1850.	6	1	0	65	Dom. Miss., \$12. For. Miss., \$8.
333 McCONNELL, JOS.	Mt. Olive, Budd's Pond, and Flanders, New Jersey.	Apr. 19, 1851.	11		3	55	For. Miss., \$9.
334 McCox, ROBERT,	California.	Jan. 1, 1852.	9	4	1	26	No Report.
335 McDONALD, HENRY,	Red Lick, Mississippi.	Jan. 1, 1851.					Dom. Miss., \$24. Publication, \$11. Other objects, \$16. Religious instruction of colored people partially attended to. 2 colored communicants.
336 McFARLAND, JOHN,	Ebenezer and Dade cos., Missouri.	Jan. 1, 1851.					No Report.
337 MCGUIRE, HENRY L.	Washington, Union and Snayrna chs., Indiana.	June 1, 1851.	11	12	1	140	Dom. Miss., \$7. For. Miss., \$10.
338 MCGUGAN, ROBERT,	Union, Keosauque, Pittsburg and Birmingham, Iowa.	Jan. 1, 1852.	10	12	18	120	Dom. Miss., \$20 50. Church Extension Fund, \$8 55. Other objects, \$10.
339 MCKEE, DAVID D.	Fairfield and vicinity, Indiana.	Apr. 1, 1851.					No Report.
340 MCKEE, J. M.	Mt. Harmony, Sandy Ridge and Macedonia, Alabama.	Jan. 1, 1852.	11	3	1		Dom. Miss., \$20. For. Miss., \$45. Other objects, \$30.
341 McKENNA, JAS. W.	Elizabethtown, Sistersville, and New Martinsville, Va.	Apr. 21, 1850.	1½				No Report.
342 McKINLEY, D. D. DAN.	Sixth Church of Pittsburg, Pa.	Nov. 1, 1851.	11	18	22	68	Dom. Miss., \$50. For. Miss., \$75. House of Worship finished.
343 McKINLEY, GEORGE,	Petersburg and Princeton, Illinois.	Oct. 1, 1851.	9		1	38	Dom. Miss., \$75. Other objects, \$25.
344 McKINNEY, COLLIN,	Hickory Flat, Tenn.	Jan. 1, 1852.					No Report.
345 McLAREN, D. D., JOHN F.	Agent for Synods of Pittsburg, Wheeling, and Ohio.	Sep. 1, 1851.					

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
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346 McMICHAEL, WM.	Richland, Rockland, Academia, and Emulnton, Pa.	Sep. 25, 1851.	11	12		180	Dom. Miss., \$8. Education, \$22. For. Miss., \$15. Publication, \$6. Other objects, \$5.
347 McMURRAY, JOS.	Mount Freedom church, N. J.	Apr. 1, 1851.	11	17		86	Dom. Miss., \$50.
348 McMURRAY, FRANCIS,	Ephesus, Museegee, and Mt. Zion, Ga.	June 1, 1851.	9	23	5	117	Dom. Miss., \$35. Education, \$10. For. Miss., \$24.
349 McNAIR, WM. W.	Fort Winnebago, Dekora, Portage Prairie, Wisconsin.	June 15, 1851.	11	7	6	26	Dom. Miss., \$15. Education, \$8. For. Miss., \$32. Publication, \$16. Other objects, \$50.
350 McNEILL, GEORGE,	Ashboro', Cedar Falls, Buffalo Ford, and Long's Mills, N. C.	Jan. 1, 1852.	11	3	2	24	House of Worship nearly finished. About \$600 paid on it.
351 McNEILL, JAS. II.	Ephronia and Pittsboro', N. C.	Dec. 9, 1851.	11	4	1	21	Dom. Miss., \$20. For. Miss., \$20. Other objects, \$17.
352 McPIERSON, JOHN E.	Ebenezer and Hiwassee churches, and one station, N. C.	May 1, 1851.	10	4		70	Dom. Miss., \$11 10. For. Miss., \$11. Other objects, \$40. Five colored communicants.
353 McPIERSON, ROBERT,	Mt. Pisgah and Temperanceville, Pa.	Nov. 1, 1851.	11	4	8	100	Dom. Miss., \$20. Education, \$28. For. Miss., \$30. Publication, \$15. Other objects, \$30.
354 McREA, JOHN,	Rio Grande City, Texas.	May 1, 1851.	7	8	4	49	No Report.
355 NAYLOR, A. R.	New Castle and Hagerstown, Ind.	May 1, 1851.	9	4	4	77	Dom. Miss., \$7. Publication, \$6 75. Dom. Miss., \$27. Occasional preaching to the colored people. Eleven colored communicants.
356 NAYLOR, JAMES,	Finneywood and Bluestone, Virginia.	Jan. 6, 1852.					
357 NEVIUS, JOHN II.	Decatur and Elhanan churches, and Allen's and Ossian stations, Ind.	May 1, 1851.	11	5	2	115	Dom. Miss., \$30. Education, \$13. Other objects, \$620.
358 NEWELL, GEO. W.	Orangeville, Brier Creek and Rohrsburg chs., and Columbus, Fowler's, and Mt. Pleasant stations, Pa.	Apr. 22, 1851.	11	3		117	Dom. Missions, \$8 62. For. Miss., \$16 66.

	Greenwood, Tylersburg and vicinity, Pa.	June 1, 1851.	6½	10	4	200	No Report.
359 NEWELL, HUEY,	Hebron, Thyatira, Concord, and Turkey Creek, Ga.	Oct. 15, 1850.					Dom. Miss., \$22 25. Colored people preached to on Sabbath afternoons. 15 colored communicants.
360 NEWTON, HENRY,							For benevolent objects, "perhaps \$20."
361 NICHOLS, CYRUS,	Franklin, Muskego, Caledonia, and Waterford, Wisconsin.	Dec. 9, 1850.	8				No church organization until very recently. About \$500 paid, debts on building and lots, &c.
362 NORTH, N. G.	Fourth church, N. O., Thalia street Chapel, N. O., and Bouligney chapel, suburb of N. O., La.	Oct. 1, 1851.	5			281	Dom. Miss., \$500. One House of Worship finished. Ten colored communicants.
363 OGDEN, JOHN W.	Hermitage, Harpeth, New Bethel, Middletown and Unity chs., and 3 missionary stations, Tennessee.	Jan. 1, 1852.	11				No Report.
364 OLMSTEAD, JAS. M.	Millville, New Jersey.	Aug. 10, 1851.		5	2	88	Dom. Miss., \$16. For. Miss., \$5. Education, \$2. Other objects, \$70.
365 OSMOND, JONATHAN,	Newton church and eight stations, Pa.	July 15, 1851.					No Report.
366 OSTRONE, V. C.	Pinckneyville and Plantations in vicinity, Miss.	Jan. 1, 1851.					Dom. Miss., \$11. For. Miss., \$17 20. One House of Worship finished.
367 OVERSTREET, R.	Shiloh and Georgetown churches, and Morgantown station, Indiana.	July 1, 1851.	8	14	2	89	House of Worship in course of erection.
368 OWEX, GRIFFITH,	South Presbyterian church of South-wark, Philadelphia, Pa.	Jan. 1, 1852.	11	12	4	63	One church organized at North Salem.
369 PALMER, N. S.	North Salem and Poplar Spring chs., and 2 stations, Ind.	Sept. 1, 1851.	6		6	55	Dom. Miss., \$10. Education, \$2. For. Miss., \$10. Other objects, \$200.
370 PARKE, N. GRIER,	Pittston and Lackawanna, Pa.	June 1, 1851.	11	9	18	97	No Report.
371 PARKE, OSCAR,	Albany church, Illinois.	Oct. 1, 1850.					Dom. Miss., \$14. Other objects, \$20.
372 PARKINSON, M. A.	Concord and Deerfield churches and Old Concord station, Pa.	July 1, 1851.	11	8	2	52	Self-sustaining.
373 PARSONS, HENRY M.	Presbyterian church of Moriches, Long Island, N. Y.	Aug. 1, 1850.	3				Benevolent objects about \$50.
374 PARSONS, WINFIELD S.	Lockport, New York.	July 1, 1851.	11	3	60	60	No Report.
375 PATTERSON, WM.	Poundridge church, N. Y.	July 1, 1851.					Dom. Miss., \$12. Education, \$3.
376 PATTON, F.	Lebanon and Sarepta, Alabama.	July 1, 1851.	10	30	9	165	For. Miss., \$9. Publication, \$3. One House of Worship erected.

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
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377 PAUL, SAMUEL,	Norristown, Conshohocken and Spring Mills, Pa.	Oct. 2, 1851.	11	18	13	87	Dom. Miss., \$21 56. One church finished and one remodelled, pewed and painted. About \$500 paid. No Report.
378 PAWLING, WM. H. 379 PAXTON, THOS. N.	Pisgah and Polaski counties, Ky. Sitom, Marion and Drusilla, N. C.	Apr. 26, 1851. Aug. 15, 1851.	6½		1	60	Dom. Miss., \$20. Religious instruction of colored people attended to. Two colored communicants.
380 PECK, ELLAS S. 381 PELAN, JAMES, 382 PELAN, WILLIAM,	Bloomfield church, Wisconsin. Lewisburg, Homer and vicinity, Ohio. Connorsville, Harrisburg, Columbia, Petro's school house, Indiana.	Aug. 22, 1851. April 1, 1851. April 1, 1851.	11	3	6	62	No Report. No Report. Dom. Miss., \$11. For Miss. \$15. Publication Board, \$4. Other objects, 103. No Report.
383 PERKINS, WILLIAM, 384 PHILLIPS, BRADLEY,	Irish Grove and vicinity, Illinois. Mayville, Horicon, Dodge Centre, and Rolling Prairie, Wisconsin.	Jan. 1, 1851. June 1, 1851.	11	3	2	32	Church organized at Dodge Centre.
385 PILLSBURY, ITHAMAR,	Princeton church and vicinity, Illinois.	Aug. 1, 1851.	11	11	10	80	Dom. Miss., \$41 67. For Miss., \$18 33. Other objects, \$50.
386 PITKIN, JOHN. 387 PLATT, ISAAC W. 388 POAGE, JOSIAH B.	Millford and Union churches, Ohio. West Farms, New York. Mount Prairie and Paris church, Missouri.	April 1, 1851. July 1, 1851. Sep. 1, 1851.	11 11 6	8 3 0	1 5 5	54 33 90	For Miss., \$10 81. Foreign Missions, "about \$20." One house of worship erected at Mt. Prairie, but not yet completed, about \$500 paid on it. No Report.
389 POLK, DAVID,	Mount Tabor, Richardsville, Armstrong's Mills and Blake's settlement, Pa.	July 10, 1851.					
390 PORTER, GEORGE D. 391 PORTER, SAMUEL F.	Tipton and vicinity, Iowa. Kingwood and Frenchtown, N. J.	Sept 1, 1851. Aug. 1, 1851.	11	8	1	103	No Report. Dom. Miss., \$22. Education, \$2. Other objects, \$10.

392 POTTER, LUDLOW D.	Brookville and Metamora churches and Pennsylvaniaburg station, Ind.	April 1, 1851.	11	7	3	106	Publication Board, \$10. Other objects, \$25. One house of worship erected at Metamora.
393 POTTER, SAMUEL S.	Lawrenceburg church, Ind.	Jan. 1, 1851.	9	9	3	68	Foreign Missions, \$15. Other objects, \$24.
394 PRATT, F. AUGUSTUS,	Fulton church, Wisconsin.	Nov. 1, 1850.	11	1	3	58	No Report.
395 PRICE, ISRAEL,	Feed Spring and one station, Ohio.	May 1, 1851.	9	9	39	Foreign Missions, \$20. Education, \$2 50. Church extension, \$1 94.	
396 PROCTER, JOHN O.	Hancock, Licking Creek and Ridge school house, Md.	June 1, 1851.	11	2	5	90	No Report.
397 QUARTERMAN, JOS. M.	Montgomery Co. Georgia.	June 11, 1851.	11	2	5	90	Dom. Miss., \$5. For Miss., \$5.
398 QUILLIN, EZEKIEL,	Clarksburg, Gnatty creek, Limestone and Milford, Va.	Sep. 11, 1851.	11	2	2	47	Dom. Miss., \$6 75. For Miss., \$5.
399 RANKIN, ALEX. T.	Pendleton, Wheatfield, and one Missionary station, New York.	Jan. 1, 1852.	11	5	80	Dom. Miss., \$3. Education \$3. Foreign Miss., \$3. Other objects, \$100.	
400 RAYMOND, MOSES,	Mount Bethel, North River, Old Town and Indian Rock, Va.	Oct. 1, 1851.	11	5	51	Foreign Miss., \$1. Education, \$1. Publication \$1. Other objects, \$10.	
401 READ, H. CLAY,	Glasgow, Oakland, Caney Fork, Ky.	July 1, 1851.	8	2	2	41	No Report.
402 REECE, HUGH E.	Welsh Presbyterian church, Cin., Ohio.	Jan. 1, 1852.	2	4	2	41	One House of Worship finished. Dom. Miss., \$5 50.
403 REED, HUGH,	Barlow and Decatur churches, Ohio.	Oct. 1, 1851.	11	5	85	No Report.	
404 REEVES, ROBERT H.	Sumptions Prairie church, and vicinity, Indiana.	Nov. 8, 1850.	11	5	4	59	Dom. Miss., \$19. Education, \$1 50. For Miss., \$5 50.
405 REEVE, WM. B.	West Hampton ch., Long Island, New York.	May 21, 1851.	11	5	78	Dom. Miss., \$19 46. Education, \$9 22. For. Miss., \$21 66. Other objects, \$52. 2 colored communicants.	
406 REINHART, EDWIN H.	Elizabethport, N. Jersey.	Sep. 1, 1851.	11	1	3	90	Dom. Miss., \$12. Other objects, \$32. Dom. Miss., \$7 35. Education, \$5. Publication, \$13 20. 1 colored communicant.
407 REMINGTON, JAMES,	Alden, New York.	Jan. 1, 1851.	9	1	78	Dom. Miss., \$12. Other objects, \$32.	
408 RICE, JAMES M.	Mountain Union, New Castle, Amsterham, Hebron, Union, and Meadow Creek, Virginia.	Jan. 1, 1852.	11	11	90	Dom. Miss., \$7 35. Education, \$5. Publication, \$13 20. 1 colored communicant.	

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
409 RICKNOW, JACOB,	Biloxi and the vicinity of the Bay, Miss.	Apr. 16, 1850.	1				No Report.
410 RIDDLE, JAMES P.	Salem, Union Point, Golconda, and Union church, Kentucky.	May 1, 1851.	10			95	Dom. Miss., \$11 20. 4 colored communicants.
411 RHELDAFFER, J. G.	St. Paul, Minnesota.	Oct. 20, 1851.					No Report.
412 ROBE, ROBERT,	Oregon.	Apr. 1, 1851.					No Report.
413 ROBERTS, ROBERT M.	Bedford and vicinity, Indiana.	Nov. 1, 1851.					No Report.
414 ROBERTSON, HENRY M.	Winnebago Rapids ch., Wisconsin.	May 15, 1851.	11	2	6	49	For. Miss., \$24. For church edifice, nearly finished, \$2900, and for other objects, \$40.
415 ROBERTSON, SAMUEL,	Winneconie and Vineland, Wisconsin.	Nov. 1, 1851.	11	4	4	25	Benevolence, \$5.
416 ROBINSON, WM. M.	Brownsville and Hebron, Ohio.	Dec. 1, 1851.	11	10	5	81	Dom. Miss., \$23 40. Education, \$10.
417 ROCKWELL, J. EDSON,	Central Pres. church Brooklyn, N. Y.	Feb. 1, 1851.	11	7	25	150	For. Miss., \$18 05. Publication, \$13. Other objects, \$18.
418 ROGERS, A. H.	Farmington, Missouri.	Sep. 1, 1850.	5				Dom. Miss., \$54. Church Extension, \$22. For. Miss., \$60. One colored communicant.
419 ROGERS, JOSEPH,	Round Prairie ch., Russell's and Latta's Mills, Iowa.	May 1, 1851.	11	4	5	64	Religious instruction of colored population attended to.
420 ROSENTHALL, CHAS. D.	German Presbyterian congregation of Paterson, N. J.	May 27, 1851.	9	4		56	Benevolent objects, \$34.
421 ROWE, JOHN,	Burlington ch. and Greene's school house, Ohio.	May 1, 1851.	10			16	Benevolent purposes, \$14.



422 ROWELL, MORSE,	Squan Village and second church of Wall Township, N. J.	Feb. 1, 1851.	10	5	2	28	Dom. Miss., \$6 80. Church extension, \$1. Education, \$1. For. Miss., \$6 80. Publication, \$1. Other objects, \$100. One House of Worship finished. No Report. No Report.
423 ROWELL, THOMPSON,	Henderson ch. Illinois.	Aug. 16, 1851.	2				
424 ROWLAND, JAMES,	Lucas church, Ohio.	July 1, 1850.	3				
425 SAFFORD, J.	Pendleton, Anderson and Middletown, Indiana.	June 1, 1851.					
426 SATTERFIELD, MEAD,	Hartsville and Amity chs. Penna.	Apr. 1, 1851.	10	12	10	125	Dom. Miss. \$2 50. For. Miss. \$5 35 Publication, \$8. Other objects, \$10. Two colored communicants. Benevolent objects, \$9 Instruction to colored people.
427 SAVAGE, WM. T.	Salem, Shiloh and Neel's creek, S. C.	Jan. 7, 1852.	11	2		61	
428 SAYE, JOHN B.	Harmony church, Indiana.	Apr. 1, 1851.	11	13	4	21	
429 SCOTT, ALEXANDER,	Olivesburg, and Blooming-Grove churches, and 8 stations, Ohio.	Oct. 20, 1850.	6½	6		60	Dom. Miss. \$13. Education \$3 15. Foreign Miss. \$18 10. Deceased.
430 SCOTT, HAMILTON,	Huntsville, Danville, Point Pleasant, and Cincinnati, Texas.	May 20, 1851.					
431 SCOTT, JAMES,	White Haven, Clifton, and Weatherly, Pa.	May 22, 1851.	3			27	Benevolent purposes, \$213. One House of worship finished at White Haven.
432 SCOVELL, ALDEN,	Bordentown, White-Hill, Sandhill, and Columbus, N. J.	April 1, 1851.	11	6	6	62	Two Houses of Worship erected, one finished, and the other nearly finished, "from \$300 to \$500," paid. No Report. No Report. No Report. No Report. No Report.
433 SCRIBNER, WM.	Morrisania village, N. York.	June 1, 1851.					
434 SENOUR, FAUNTEROY,	Cheviot and vicinity, Ohio.	Nov. 10, 1850.					
435 SHANE, JOHN D.	North Middletown, Kentucky.	Oct. 10, 1850.					
436 SHARP, J. D.	Bonglass and Bank, Texas.	Apr. 1, 1851.					
437 SNETZ, WM. C.	Rappahannock Co. and part of Culpeper Co. Virginia.	May 1, 1851.					
438 SHEPARD, L. M.	Tribes Hill, New York.	Aug. 9, 1851.	7	2	9	48	Dom. Miss. \$39. Other objects, \$67.
439 SNIEDS, J. W.	Bellbrook, and Spring Valley, Ohio.	Apr. 1, 1851.	11	1	1	29	Dom. Miss. \$1 15. Other objects, \$4 10.
440 SWINN, JAMES G.	Burlington, Iowa.	Aug. 1, 1851.	7	1	4	87	Dom. Miss. \$15.

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Commun.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
441 SHOTWELL, ALBERT,	West Point, Georgia.	Jan. 1, 1851.	11	1	4	50	Dom. Miss. \$10. Foreign Miss. \$5. 1 House of Worship being erected. Religious instruction of colored people attended to. 24 colored communicants.
442 SICKELS, WILLIAM,	Pleasant Township, and Jefferson, Indiana.	July 1, 1850.	3	4		90	Dom. Miss., \$18 50. For. Miss., \$12 75.
443 SIMANTON, EPHRAIM,	Danville and Union churches, N. J.	Oct. 11, 1851.	11		3	41	For. Miss. \$1 67. Other objects, \$4 79.
444 SMITH, CHAS. R.	Carmel, Cane Creek and New Lebanon chs., and three missionary stations, Alabama.	Dec. 1, 1851.	10	6	7	120	Dom. Miss., \$10 60. For. Miss., \$10 65.
445 SMITH, DANIEL,	Richmond, Wisconsin.	July 30, 1851.	7	1	1	25	Benevolent objects, \$8. One building erected for a School and Public Worship.
446 SMITH, JAMES,	Maysville and York, Ohio.	Apr. 17, 1851.	11	7		72	Dom. Miss., \$13 60. Education, \$13 20. Other objects, \$4 20. One House of Worship finished.
447 SMITH, T. COLE,	Ebenezer and Nutbush, Va.	June 1, 1851.	9		3	18	Preaching occasionally to the colored people.
448 SMITH, THOS. T.	Sharon, Mechanicsburgh, Texas and Middleton's School House, Ohio.	Oct. 1, 1850.	5	3		20	Dom. Miss., \$5. For. Miss., \$5.
449 SMITH, WM. A.	Destitutions of Miss. Presby. west of Miss. River, Miss.	Dec. 1, 1850.					No Report.
450 SMITH, WM. G.	Bennington, Perry and Fremont, Michigan.	Apr. 1, 1851.	11	1		62	No Report.
451 SMOCK, D. V.	Itinerant in bounds of Crawfordsville Presby., Indiana.	Apr. 1, 1851.					No Report.

452 SNOWDEN, EBENEZER H.	Warren church, North Warren and Pleasant Valley, Pa.	Sep. 10, 1851.	6	1	1	62	Dom. Miss., \$5 40. Publication \$4. Other objects, \$70.
453 SOMERVILLE, W. M. C.	Texas.	Nov. 21, 1851.	6	11	9	85	No Report.
454 SPILLMAN, B. F.	Jordan's Grove, Galum, Red Bud, Illinois.	Apr. 1, 1851.	3	4	4	33	Dom. Miss., \$5.
455 SQUIRE, JOHN,	Port Deposit and Rowlandville, Md.	Nov. 18, 1851.	11	8	22	68	House of Worship repaired—\$800 paid.
456 STAPLES, M. W.	Marshall, Golden Rule and three stations, Texas.	May 1, 1851.	9	1	22	68	Two churches organized. One House of Worship erected.
457 STAFFORD, JAMES,	Carlyle and sugar Creek, Ill.	June 1, 1851.	11	3	73	73	Dom. Miss., \$17. For. Miss., \$12 50. Other objects, \$120. One House of Worship finished.
458 STARK, JOHN,	Cherry Run and Glade Run, Pa.	Apr. 1, 1851.	11	2	24	24	Dom. Miss., \$2. Publication, \$3. Other objects, \$25.
459 STEBBINS, GEORGE,	Sterling and vicinity, Illinois.	Nov. 1, 1851.	11	2	24	24	Dom. Miss., \$10. For. Miss., \$4. Other objects, \$340. A House of Worship in progress.
460 STEINS, FREDERICK,	German population, eastern part of the city of New York.	May 1, 1851.	10				No church organization yet.
461 STEVENSON, DAVID,	Knights town and vicinity, Indiana.	Sep. 20, 1850.	11	2	7	83	No Report.
462 STEVENSON, PAUL E.	Wyoming, Penna.	Jan. 26, 1852.	11	22	12	70	Dom. Miss., \$31. Education, \$25. For. Miss., \$30. Other objects, \$70.
463 STEWART, CHARLES,	Savannah church and two stations, Missouri.	Nov. 1, 1851.	11	22	12	70	Dom. Miss., \$10.
464 STEWART, GEO. D.	Conquest church and three stations, New York.	Oct. 15, 1850.	4				Other particulars, see Rev. Edward Wall's report.
465 STEWART, W. M. B.	Govane Chapel church, Md.	Oct. 5, 1851.	10½	1	1	21	Benevolence, \$16.
466 STRYKER, W. M. M.	Muncie, Burlington and Yorktown, Indiana.	July 1, 1851.	11	4	10	91	Dom. Miss., \$12.50. For. Miss., \$550. Publication, \$6. Other objects, for repairs, &c., \$140.
467 STURDEVANT, CHAS.	Agent for Synods of Mississippi, Tennessee and Alabama.	Not Fixed.					
468 SUTTON, W. M. C.	Lebanon, Pisgah, Rocky Creek, Chesterfield C. H., McPherson's school house, North Carolina.	Jan. 1, 1852.	11	1	1		One House of Worship erected. Religious instruction of colored people partly attended to.

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of labor performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
469 SWAN, GEO. M.	Fort Des Moines, Oscaloosa, Albia, La Fayette and Tool's Point, Iowa.	Feb. 26, 1851.	11	5	3	20	Dom. Miss., \$3—in Fort Des Moines church. No Report.
470 SWIFT, WM.	Itinerant in the counties of Cass, Cherokee, Forsyth, Lumpkin and Gilmore, Georgia.	June 12, 1851.					
471 SEMINGTON, ROBT. S.	West Port, Pleasant Hill and Sibly, Missouri.	Dec. 1, 1850.	11	10	7	58	Dom. Miss., \$29 70. Other objects, \$14. No Report.
472 TADLOCK, J. D.	Itinerant in bounds of Holston Pres., Tennessee.	June 1, 1850.					
473 TALBOT, WM. K.	Oquoka, South Henderson and Shokokon, Illinois.	Sep. 1, 1851.	6	12	5	32	Dom. Miss., 34. For. Miss., \$7.—for other objects, \$170. One House of Worship finished.
474 TALMAGE, PETER S.	Malta Church, New York.	Mar. 15, 1851.	11	1	2	56	Dom. Miss., \$30. Education, \$10. For. Miss., \$20. Other objects, \$25.
475 TAYLOR, CHANGEY P.	McArthur, New Plymouth and Raul's School-house, Ohio.	May 1, 1851.	11	3	5	45	Dom. Miss., \$5. For. Miss., \$5. One House of Worship finished by payment of \$100. No Report.
476 TAYLOR, GEORGE I.	First Presbyn. Church, Kingsburg, New York.	June 1, 1851.					
477 TAYLOR, WM. G.	Mt. Washington, Penna.	Oct. 1, 1851.	5				One House of Worship finished.
478 TEMPLETON, MILO,	St. Mary's, New Salem, and Celina, Ohio.	July 1, 1851.	8	4	6	45	Paid for benevolent purposes, \$100. One House of Worship finished and one commenced.
479 TEMPLETON, S. M.	Middletown and Dick's Creek, Ohio.	Sep. 1, 1850.	5	7	4	100	For. Miss., \$11. Publication, \$1.
480 THAYER, CHARLES,	Upper Sandusky Church and three out stations, Ohio.	July 1, 1851.	9	4	4	57	Other objects, \$40. One church organized, Broken Sword.

481 THOMAS, BRYANT D.	Raleigh, Big Spring and Morning Sun, Tennessee.	Apr. 25, 1851.	11	10	9	81	No Report.
482 THOMAS, ENOCH,	Randolph county, Virginia.	May 1, 1851.	11	10	9	81	No Report.
483 THOMAS, JOHN,	Phoenixville and Charlestown chs., and Lumberville, Pennsylvania.	Oct. 27, 1851.	11	10	9	81	Dom. Miss., \$13. Other objects, \$400.
484 THOMPSON, LEWIS,	Clatsop Church, Oregon.	Dec. 1, 1850.	11	11	8	87	Dom. Miss., \$32. For. Miss., \$18 07.
485 THOMSON, PRESTON W.	Wabash and Richland churches, Illinois.	July 10, 1851.	11	11	8	87	
486 THOMPSON, ROBERT G.	Tariffville church, Connecticut.	Jan. 1, 1852.	11	1	8	80	Dom. Miss., \$25. Other objects, \$33 50.
487 THOMPSON, W. H.	Augusta and vicinity, Georgia.	Nov. 1, 1850.	11				No Report.
488 TODD, RICHARD K.	Salem church, Woodstock, Illinois.	June 28, 1851.	11	9	4	70	Benevolent objects, \$35.
489 TOWN, EDWIN.	Salisbury, Fork Town, Rockawalking and Barren Creek springs, Md.	Oct. 1, 1851.	11	3	57	57	Dom. Miss., \$17 80. Other objects, \$80. One colored communicant.
490 TOWNLEY, WILLIAM,	Crown Point, Eagle Prairie, Southeast Grove and Out Let, Indiana.	May 1, 1851.	11	2	40	40	Dom. Miss., \$5 76. For. Miss., \$4 41. Other objects, \$47 31.
491 UNSTED, JUSTUS T.	Muscatine, Iowa.	Jan. 1, 1851.	1				No Report.
492 USTICK, JOHN,	Willow Creek church and vicinity, Ill.	May 1, 1850.	11	2	3	67	Dom. Miss., \$36. Publication Board, \$5. Other objects, \$14.
493 VAILL, THOMAS S.	Knoxville church and Scotch settlement, Iowa.	Sep. 1, 1851.	11	4	3	58	Benevolent objects, \$150. Education, \$18. For. Miss., \$27 25. Publication, \$20. Religious instruction of colored people attended to. One colored communicant.
494 VALLANDIGHAM, JAS. L.	Monokin and Rehoboth, Maryland.	Nov. 1, 1851.	11	4	3	58	Dom. Miss., \$14 50. Education, \$4. For. Miss., \$10. Publication, \$2 50. Other objects, \$20.
495 VANDEWATER, ALBERTUS	Athens church and one station, Pa.	Dec. 6, 1851.	11	1	40	40	Dom. Miss., \$60. Other objects, \$120.
496 VAN DYKE, HENRY J.	Second church, Bridgeton, N. J.	Oct. 1, 1851.	11	3	22	99	No Report.
497 VAY EMAN, GEORGE,	Crittenden, Kentucky.	Jan. 1, 1851.	11	6	1	32	Dom. Miss., \$9 50. One church organized, Pleasantville.
498 VANNEMAN, GEORGE,	West Union church and Pleasantville, Ohio.	Nov. 1, 1851.	11	20	165	165	Dom. Miss., \$36 14. For. Miss., \$5 49.
499 VEENHUIZEN, A. B.	Second Pres. church, (Hollanders) Rochester city, New York.	May 13, 1851.	11	6	2	54	
500 VIRTUE, ANDREW,	Maple Creek church, Bealsville and Hillsborough, Pa.	Apr. 25, 1851.	10	6	2	54	

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor Performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
501 WALKER, THOS. M.	Shiloh and Ellison, Illinois.	Oct. 4, 1851.	7	8	3	22	No Report. Benevolent purposes \$9.
502 WALL, EDWARD,	Conquest Centre, Ploss' Corners and Peppermill, New York.	Nov. 1, 1851.	10	6	4	77	Dom. Miss., \$10. For. Miss., \$20. Other objects, \$20.
503 WAMPLER, JOHN M.	Monticello and Rock-Creek, Indiana.	Feb. 1, 1851.	11	11	6	70	Dom. Miss., \$19. Other objects, church repairs, &c., \$270.
504 WARDLAW, T. D.	Port Carbon and Belmont, Pa.	July 22, 1851.	8	6	3	64	Dom. Miss., \$21 25. For. Miss., \$11. One church organized at Bethesda.
505 WARE, E. R.	Jacksonville and Bethesda churches, and two stations, Alabama.	July 1, 1851.	11	32	29	148	Dom. Miss., \$25. For. Miss., \$20. Other objects, \$25 50.
506 WARREN, THOMAS,	Aisquith st. ch. Baltimore, Md.	Feb. 15, 1851.	8	4	4	40	Dom. Miss., \$11 85. Other objects, \$66.
507 WASHBURN, C.	Fort Smith, Arkansas.	Dec. 1, 1850.	6	3	3	42	Dom. Miss., \$475. For. Miss., \$475. Instruction of colored people at- tended to. Two colored commu- nicants.
508 WATKINS, SAML. W.	Gumgrove, Speedwell and Wentworth, N. C.	Aug. 1, 1851.	11	5	5	108	Dom. Miss., \$7 30. Nine colored communicants. Occasional religi- ous instruction of colored people.
509 WATSON, JAMES,	Middletown and Unity chs. and four miss. stations, Tennessee.	Oct. 1, 1851.	11	12	7	190	For. Miss., \$8 15. Education, \$1 29. Publication, \$3 50.
510 WATSON, JOHN.	Amsterdam, Harlem, Kilgore, Ohio.	Apr. 1, 1851.	7	1	1	76	Dom. Miss., \$13. Other objects, \$40. No church organized yet. Preaching to the colored people on five dif- ferent plantations. A number of decided and interesting conversions among them.
511 WATSON, JR. THOS.	Dardenne and Femme Osage, Mo.	Nov. 1, 1850.	11	11	8	110	One House of Worship erected.
512 WEEKS, JOSEPH,	Houma, Tigersville and Five stations of colored people, Louisiana.	Jan. 1, 1851.	8	11	5	110	
513 WEST, NATHANIEL,	Fifth church Pittsburgh, Pa.	June 20, 1851.					

514 WHALEY, F. N.	Fairfax co. Virginia.	May 1, 1850.	1	5	1	76	No Report.
515 WHALON, THOMAS,	Putnamville, Ohio, and Vandaliah, Indiana.	Dec. 1, 1851.	11				Dom. Miss., \$16. For. Miss., \$15. Other objects, \$30.
516 WHITE, ANSLEY D.	Trenton Second church, N. J.	July 1, 1851.	11	21	18	178	Dom. Miss., \$23. For. Miss. \$11. Other objects, including re-con- struction of House of Worship \$4500.
517 WHITWORTH, GEO. F.	Cannelton church, Indiana.	Dec. 10, 1851.	11	4	18		Dom. Miss., \$4. For. Miss., \$4. Other objects, including amount paid on church building \$325. One House of Worship partly finished.
518 WILEY, CAREY A.	Rock Spring and Glade chs. Ky.	May 1, 1850.	11	3	100		No Report.
519 WILLIAMS, AARON,	Alexander and Milfield, Ohio.	Feb. 1, 1851.	11	1	43		Dom. Miss., \$12. For. Miss., \$34. Three colored communicants.
520 WILLIAMSON, JAMES,	Taneytown and New Windsor chs. and three stations, Md.	May, 1, 1851.	11				Dom. Miss., \$71. For. Miss., \$140 62. Other objects \$760.
521 WILLIAMSON, JOHN G.	Itinerant in Monroe, Lawrence and Orange cos. Indiana.	Sep. 15, 1850.	11	9	33		No Report.
522 WILLIS, HENRY P. S.	Norristown, Russellville, Bour, Dar- danelle, McNeilly's, Arkansas, Wrightsville Pa.	Nov. 1, 1851.	11	3	41		Preaching to colored people at Dar- danelle, once a month.
523 WILSON, ELLIAH.	Covington and Eugene, Indiana. West Point, Iowa.	June 1, 1851.	11	9	68		Dom. Miss., \$32. Education \$8. For. Miss., \$18. Other objects, \$260.
524 WILSON, JAMES A.		Apr. 1, 1851.	11	7	68		Deceased.
525 WILSON, JAMES G.		Dec. 1, 1851.	11	9	23		Dom. Miss., \$15. For. Miss., \$10. Other objects.
526 WILSON, JAMES M.	Floyd C. H., Patrick C. H., Shelor's and Smith's school houses, Va.	Oct. 1, 1851.	11	5	18		Dom. Miss., \$5 50. Education \$2 50. For. Miss., \$5. Publication \$2.
527 WILSON, HENRY M.	Emmanuel ch. New York.	Dec. 1, 1851.	11	10	98		Benevolent objects, \$33.
528 WINDELL, WM. C.	Green Hill, and Rockland, Del.	Apr. 25, 1851.	10	23	40		One House of Worship finished, Green Hill.
529 WOLFF, JACOB,	Flat Rock, Warsaw, and Cedar creek, Indiana.	Nov. 1, 1851.	11	4	93		Dom. Miss., \$3. Other objects, \$225.
530 WOODS, BENJ. F.	Bethany, and New Prospect chs. Indiana.	Apr. 1, 1851.	11	3	93		Dom. Miss., \$85. Ch. Extension Fund \$12. Education \$5. For. Miss., \$10. Publication \$3. One House of Worship erected.

MISSIONARIES.	FIELDS OF LABOR.	DATE OF COMMISSION.	Months of Labor performed.	Additions to Churches.		Total in Communion.	OTHER PARTICULARS REPORTED.
				Examination.	Certificate.		
531 Woods, Wm. H.	Augusta, Missouri.	July 1, 1851.	8			50	Education \$3. Other objects, \$15. House of Worship nearly completed, five colored communicants.
532 Work, Wm. R.	First church, Pottstown, Pa.	May 9, 1851.	11	2	2	14	Benevolent purposes, \$40. One House of Worship finished.
533 Worrell, Joseph, 534 Wray, John,	Chili and Hancock city, Illinois. Ridgway and seven missionary stations, Penna.	Oct. 1, 1851. Sep. 24, 1851.	11	16	4	72	No Report. Board of Publication, \$20. One church organized, and One House of Worship erected.
535 Wright, Edward, 536 Wright, Edw. W.	Bath church and two stations, Ohio. Delphi and Camden, Ind.	Apr. 1, 1851. Oct. 1, 1851.	11 11	5	2	22 87	Dom. Miss., \$9. Dom. Miss., \$50 30. For. Miss., \$40. Publication \$6. Other objects, \$99. Dom. Miss., \$14 10. Education, \$9 10. For. Miss., \$10 20. Other objects \$8.
537 Young, Pullander D.	Edwardsville, and Rattan's Prairie, Ill.	Oct. 1, 1851.	11	1	1	37	Dom. Miss., \$8 50. For. Miss., \$2 50. Other objects, \$31 25.
538 Zahnizer, Geo. W.	Conneautville, and several Miss. stations, Pa.	Dec. 1, 1851.	3				



## TREASURERS' REPORTS.

SAMUEL D. POWEL, *Treasurer, in account with the Board of Missions of the General Assembly of the Presbyterian Church.*

1851.	DR.		
May 1.	To Balance in the Treasury at this date	-	-
1852.			\$2,571 58
March 31.	“ Cash—donations from Churches, individuals, and legacies, from May 1st, 1851, to date	-	\$37,931 43
	“ Cash borrowed on notes	-	10,329 25
	“ Cash received for House and Lot sold in New Jersey	-	400 00
	“ Cash withdrawn from Southwark Bank, being amount of checks supposed to be lost	-	500 00
			49,160 68
			\$51,732 26

1852.	CR.		
March 31.	By cash paid missionaries — on account of borrowed money, and expenses of office	-	-
			51,711 48
<i>Philadelphia, April 1st, 1852.</i>	Balance		\$20 78

The subscribers, having examined the account of Samuel D. Powel, Treasurer of the Board of Missions, and compared the different items with the vouchers, find the same correct; and, that there is a balance in the Treasury of twenty dollars and seventy-eight cents.

WILLIAM NASSAU, Sr. } *Auditors.*  
M. NEWKIRK, }

*Philadelphia, April 1st, 1852.*

SAMUEL D. POWEL, *Treasurer, in account with the Church Extension Fund of the General Assembly of the Presbyterian Church.*

1851.	DR.		
May 1.	To Balance on hand this day	-	-
1852.			\$29 65
April 1.	“ Cash received from May 1st, 1851, to date, eleven months	-	-
			7,101 40
			\$7,131 05

March 31.	CR.		
By Cash paid sundry appropriations from May 1st, 1851, to date, eleven months	-	-	4,995 61
<i>Philadelphia, April 1st, 1852.</i>	Balance		\$2,135 44

S. D. POWEL, *Treasurer.*

The subscribers, having examined the account of Samuel D. Powel, Treasurer of the Church Extension Fund, and compared the different items with the vouchers, find the same correct; and that there is a balance in the Treasury of twenty-one hundred and thirty-five dollars and forty-four cents.

WILLIAM NASSAU, Sr. } *Auditors.*  
M. NEWKIRK, }

*Philadelphia, April 1st, 1852.*

### TREASURY AT LOUISVILLE, KY.

*The General Assembly's* BOARD OF DOMESTIC MISSIONS in account with *A. Davidson,*  
*Treasurer.*

1852.	DR.		
<i>April 1.</i>	To Cash paid to Missionaries, Agents, and sundry expenses		
	since 1st May, 1851,		\$18,324 52
	“ Amount of goods forwarded to Depot,	- - - \$2859 33	
	Less amount sold,	- - - 179 56	
	“ Balance on hand,	- - - - -	2679 77
			58 68
			<u>2679 77</u>
			\$21,062 97

1851.	CR.		
<i>May 1.</i>	By Balance on hand,	- - - - - \$26 30	
	“ Cash received from various sources since 1st May,		
	1851,	- - - - - 18,356 90	
	“ Amount of goods acknowledged as received in Depot		
	(sales deducted,)	- - - - - 2679 77	
			<u>2679 77</u>
			\$21,062 97

A. DAVIDSON, *Treasurer.*  
SAMUEL RUSSELL, *Auditor.*

Having examined the Treasurer's books with the above account, I find it correct.

*Louisville, 1st April, 1852.*

### TREASURY AT PITTSBURGH, PA.

*J. D. Williams, Treasurer, in account with the General Assembly's* BOARD OF DOMESTIC  
MISSIONS.

1851.	DR.		
<i>May 1.</i>	To Balance on hand as per last Report,	- - - \$2076 49	
1852.			
<i>March 31.</i>	To amount of receipts to date,	- - - - - 5134 20	
			<u>5134 20</u>
			7210 69
	CR.		
<i>March 31.</i>	By amount paid Missionaries and C. to date,	- - - 6621 61	
	“ By Balance on hand,	- - - - - 589 08	
			<u>589 08</u>
			\$7210 69

We do certify that we have examined the accounts of *J. D. Williams, Treasurer,* with the General Assembly's Board of Missions, for the year ending *March 31, 1852,* and find the same to be correct.

JAMES S. McCORD.  
A. F. STEVENSON.

*Pittsburgh, Pa., April 1, 1852.*

### TREASURY AT COLUMBUS, OHIO.

*Thomas Moodie, Treasurer of Synod of Ohio, in account with the General Assembly's*  
BOARD OF MISSIONS.

1852.	DR.		
<i>April 1.</i>	To Cash received from May 1, 1851, to date,	- - - - - \$591 61	
1851.			
<i>May 1.</i>	By amount overdrawn per last Annual Report,	- - - \$6 70	
1852.			
<i>April 1.</i>	By payments to date,	- - - - - 228 45	
			<u>228 45</u>
			235 15
	Balance,	- - -	<u>\$356 46</u>

*Columbus, April 1, 1852.*

## STATE OF THE TREASURY,

From May 1, 1851, to April 1, 1852—Eleven Months.

*At Philadelphia.*

Balance on hand May 1, 1851,	-	-	-	\$2,571 58	
Receipts from May 1, 1851, to April 1, 1852, as follows:					
From Churches, Individuals, and Legacies,	-	-	37,931 43		
From Southwark Bank, Checks supposed to be lost,	-	-	500 00		
Proceeds of Notes discounted, (Money borrowed to pay					
Missionaries),	-	-	10,329 25		
Proceeds of a small House and Lot sold, (late					
Treasurer's assets),	-	-	400 00	49,160 68	51,732 26

*At Louisville.*

Balance on hand May 1, 1851,	-	-	-	26 30	
Receipts from May 1, 1851, to April 1, 1852,	-	-	-	18,356 90	18,383 20

*At Pittsburgh.*

Balance on hand May 1, 1851,	-	-	-	2,076 49	
Receipts from May 1, 1851, to April 1, 1852,	-	-	-	5,134 20	7,210 69

*Lexington Presbytery.*

Balance on hand May 1, 1851,	-	-	-	104 26	
Receipts from May 1, 1851, to April 1, 1852,	-	-	-	585 87	690 13
Deduct amt. sent to and acknowledged in Philadelphia					
Treasury account,	-	-	-	14 50	675 63

*East Hanover Presbytery.*

Balance on hand May 1, 1851,	-	-	-	480 70	
Receipts from May 1, 1851, to April 1, 1852,	-	-	-	470 61	951 31

*West Hanover Presbytery.*

Balance on hand May 1, 1851,	-	-	-	762 51	
Receipts from May 1, 1851, to April 1, 1852,	-	-	-	252 58	1,015 09
Deduct amt. sent to and acknowledged in Phil. Treas. acct.				22 30	992 79

*Flint River Presbytery.*

Balance on hand May 1, 1851,	-	-	-	239 85	
Receipts from May 1, 1851, to April 1, 1852,	-	-	-	414 50	654 35
Deduct amt. sent to and acknowledged in Phil. Treas. acct.				57 30	597 05

*Concord Presbytery.*

Balance on hand May 1, 1851,	-	-	-	801 75	
Receipts from May 1, 1851, to April 1, 1852,	-	-	-	223 39	1,025 14
Deduct amt. sent to and acknowledged in Phil. Treas. acct.				404 00	621 14

*Synod of Ohio.*

Receipts from May 1, 1851, to April 1, 1852,	-	-	-	968 35	
Less paid in at Pittsburg and Philadelphia Treasuries,					
and there acknowledged,	-	-	-	376 74	591 61
Deduct over draft, May 1, 1851,	-	-	-	6 70	584 91

The amount paid out at the different Treasuries, is	-	-	-	81,748 98	
				78,883 89	

Leaving a Balance in favour of the Board, of	-	-	-	\$2,865 09	
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There have been drafts drawn against this balance, up to the 1st of April, 1852, which had not been presented for payment when the different Treasurers reported, amounting to \$623 80, thus leaving a balance in the general account of all the Treasuries, in favour of the Board, of \$2,241 29.

## EXPENSES.

*Statement of Expenses for eleven months, from May 1st, 1851, to April 1st, 1852.*

## OFFICE AT PHILADELPHIA.

Salary of Corresponding Secretary	-	-	-	-	\$1,833 33
“ “ Assistant Secretary	-	-	-	-	1,375 00
“ “ Treasurer 8 months at \$1,000	-	-	-	7666 67	
“ “ “ 3 “ at 1,200	-	-	-	300 00	966 67
“ “ Clerk 4 “ at 200	-	-	-	-	66 67
					<u>\$4,241 67</u>

## MISCELLANEOUS.

Travelling Expenses of Corresponding Secretary,	-	-	-	\$179 25
“ “ “ Assistant Secretary,	-	-	-	173 37
Assistance in the Office before employing Clerk,	-	-	-	25 62
Letter Copying Press,	-	-	-	15 00
Desk for Office,	-	-	-	10 00
Printing Annual Report, 1851-2,	-	-	-	338 24
“ Commissions, Certificates, Checks, &c.,	-	-	-	40 00
Postage on Annual Report, prepaid,	-	-	-	145 35
“ “ Correspondence, &c.,	-	-	-	139 95
Books and Stationary,	-	-	-	75 98
Binding Correspondence of the Office, from 1843 to 1850,	-	-	-	19 68
Boxes for Clothing, and freight and expenses, on do.,	-	-	-	27 68
Cleaning and taking care of Rooms,	-	-	-	23 00
Other Office expenses,	-	-	-	18 09
				<u>\$1,231 21</u>
				\$5,472 88

## PITTSBURGH AGENCY.

Salary of Rev. J. F. McLaren, from Sept. 1st, 1851, 7 months,	-	-	-	-	\$583 33
at \$1,000	-	-	-	-	
Travelling expenses of do.	-	-	-	-	50 00

## MISCELLANEOUS.

Postage, discount on uncurrent funds, and counterfeit note,	-	-	-	\$38 15
Freight and Drayage on Boxes Clothing, &c.,	-	-	-	10 63
				<u>\$682 11</u>

## COMMITTEE AT LOUISVILLE.

Salary of Rev. W. W. Hill, Corresponding Secretary,	-	-	-	\$300 00
Office rent, fuel, &c.,	-	-	-	50 00
Postage and Stationery,	-	-	-	59 51
Salary of late Treasurer, J. M. Rutherford,	-	-	-	50 00
Stationary and Printing,	-	-	-	21 00
Counterfeit Notes,	-	-	-	11 00
Discount on exchange,	-	-	-	6 59
Salary of A. Davidson, Treasurer,	-	-	-	33 33
Postage of “ “	-	-	-	41
Salary of C. Sturdevant, General Agent,	-	-	-	916 72
Travelling expenses of do.	-	-	-	235 20
Postage “ do.	-	-	-	6 50
Freight on goods,	-	-	-	68 76
Rent of Depot at New Albany,	-	-	-	40 00
Attention to do.	-	-	-	104 00
Salary of Rev. C. Leavenworth,	-	-	-	349 90
Travelling expenses of do.	-	-	-	100 80
Travelling expenses of Rev. L. Robinson, Voluntary Agent,	-	-	-	40 00
				<u>\$2,393 72</u>

Total Expenses, \$8,548 71

THIRTY-THIRD

ANNUAL REPORT

OF THE

BOARD OF EDUCATION

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY, 1852.

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PHILADELPHIA:

PUBLISHED BY THE BOARD.

1852.

C. SHERMAN, PRINTER.

# ANNUAL REPORT.

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THE Board of Education, in making their Thirty-third Annual Report to the General Assembly, gratefully record in the various operations of the year, the goodness and the forbearance of God;—His goodness in blessing the educational measures of the Church more than her deserts, His forbearance in dispensing divine afflictions less than her sins.

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## Part First.

### MINISTERIAL EDUCATION.

The great fact characterizing the department of ministerial education for the year, is the decline in the number of candidates for the office of the Gospel ministry. The statistics of the Church, so far as they are accessible, prove that in the last ten years there has been no perceptible increase among our theological students, and that the number during the last year has been rather less than greater than in some of the preceding years. In the Appendix to this Report will be found some of the statistics, prepared for the information of the Church, and presented in a Circular Letter, issued in reference to the day of special prayer, recommended by the last General Assembly. The Board are very solicitous to keep before the Assembly, in all its magnitude, solemnity and responsibilities, the fact that our theological students are not increasing in the ratio answering to our providential position in the ranks of the evangelical host.

Another fact, having a close relation to the want of increase in our candidates, is the *large mortality* with which God has seen fit to visit the Church. No fewer than *thirty-six* standard-bearers have been summoned to their rest, since the meeting of the last Assembly. These departed servants of the Lord have been taken away at every period of life. The youthful soldier, who just com-

menced his work in the armies of the living God, has been buried by the side of the aged warrior, who shared the toil of many a conflict, and the reward of many a victory. The average character, talent, and service of the dead of 1852 are believed to be greater than that of those who remain. Some of the choicest spirits of our Zion have been removed to "the spirits of just men made perfect," to the General Assembly and Church of the first born, and to Jesus the Mediator.

The loss of so many, and of such men, occurs under circumstances of solemn interest. The departure from earth of these *thirty-six* takes away nearly one-half of the increase of new labourers, and in quality, the diminution of ministerial power is beyond computation. It becomes the Church, however, to rejoice, that God is raising up other servants to fill the places of his departed ones, some of whom may hereafter attain by his grace to equal eminence of service. Of the new licentiates this year, about fifty have been sent forth by the parental kindness of the Church, displayed through the Board of Education.

The melancholy fact, however, exists, that whilst "the harvest truly is plenteous, the labourers are few." And never was there a period of the world when prayer to "the Lord of the harvest" was more earnestly demanded, in connexion with the other active instrumentalities ordained of God to supply his Church with faithful preachers of the word.

#### CAUSES OF THE DECREASE OF CANDIDATES.

With a view to assist in impressing upon the Church the serious consideration of the causes which affect the increase and decrease of the ministerial ranks, the Board respectfully present the following statements:

I. In the first place, the SOVEREIGN GOOD PLEASURE OF GOD is not only a doctrine of theology, but a practical truth, to be religiously and solemnly acknowledged in all our approaches towards the arcana of this awful subject. God reserves to himself the inalienable right of exercising his sovereign will in bringing sinners into his kingdom and in appointing them to its offices of responsibility and trust. His own glorious and absolute dominion is the foundation of Zion's hope. He knows her wants, and establishes her times and her seasons. Her name is engraved upon the palms of his hands, and all her destiny is arranged in the counsels of infinite knowledge. It is therefore a solemn duty and a precious privilege for the Church to feel her deep, abiding and all-pervading subjection to the King of kings throughout the administration of her system of means and measures. Nor is there any one point where the absolute authority of her great Head is more distinctly to be recognised than in designating those, whom he will, to the



sacred office. In the midst, therefore, of all our wants and destitutions, it is the Church's sacred duty to exalt the divine prerogative in the perpetuation of the ministry. "Not by might, nor by power, but by my Spirit, saith the Lord." The humble and adoring ascription of sovereignty to the King of saints, which is a part of the praises of the kingdom of glory, should be a sober, heartfelt, practical element in all our meditations and discussions respecting the ministry and the Church.

II. But God permits his people to interpret his adverse providences as a rebuke upon their own SHORTCOMINGS AND SINS; and in giving to him all glory, to take unto themselves guilt and condemnation. No inquiry concerning the instrumental causes which have prevented the larger increase of our theological students can safely leave out of view the sins of the Church. Few severer trials can afflict a Church than the diminished supply of her ministerial resources; and this very fact may well awaken the inquiry, if God has not a controversy with us. It is certain that judgment is sometimes appointed in this general line of direction. "Repent, and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, unless thou repent." The threatened removal of gospel ordinances in the Church of Ephesus, on account of its sins, may be to our own Church a key to the interpretation of God's dealings in the deficiencies of our ministerial power. Has our Church done her full duty in preaching the Gospel to the poor, in occupying the waste places of our own land, and in proclaiming far and wide to the heathen the message of eternal life? Our sins in these particulars alone may be sufficient to provoke divine judgment from Him who walketh in the midst of the golden candlesticks. But whilst we are not called upon to specify the individual sins which, to the eye of Christian discernment, seem not unlikely, at least in part, to affect the issue now under consideration, it may be safely affirmed, in the general, that there are sins enough throughout our borders to invite the displeasure of the Redeemer. And further, it is not unscriptural to believe that the diminution of ministerial strength may be one of the forms in which that displeasure may be expressed. It is certain that the humble acknowledgment of sin before God, accompanied by "repentance and the doing of first works" is in accordance with our present obligations.

III. Another of the causes operating to deter young men from the ministry, is the LOW STATE OF RELIGION in the Church.

The office of ambassador of Jesus Christ requires piety as its first and essential qualification, and piety of a high order. The earnest outgoings of a renewed heart towards the Lord of life influence it to pursue his glory, wherever Providence may guide. In a high condition of religious prosperity, a church may always hope

to see her sons dedicating themselves to the ministry. The impulses of piety then investigate all questions of duty, and the cry is often heard, "Lord, what wilt thou have me to do?" But when religion languishes, her higher aims become obscured, the spiritual discernment of her disciples impaired, and worldliness intrudes with a deceptive and conquering fascination. Few young men enter the ministry in a lukewarm church. And the present state of religion within our bounds, although not obnoxious to the charge of any particular defection, is, nevertheless, justly chargeable with some of the results of our ministerial decline. Revivals have not been numerous during the present year. Some precious outpourings of the Divine Spirit have been, indeed, experienced in various portions of the vineyard of the Lord; but general vigour of Christian life has not been a characteristic of our annual history. Until a higher standard of piety is adopted in the churches, and more earnest efforts are made for the salvation of sinners in the means of God's appointment, few of our present youth will enter the ministry, and the prospect of the accession of others is proportionably hopeless.

IV. IMPERFECT ATTENTION TO HOUSEHOLD DEDICATION AND TO THE TRAINING OF THE YOUTH OF THE CHURCH, is another of the more obvious causes of a ministry of impeded growth. The household arrangement, including parental authority, family ties, reciprocal affection, the dependence of children, &c., is one of the most hopeful reliances of Christianity. God has ordained blessings for the world through the benign influences of Christian homes. How few of the ministers of the Presbyterian Church have not felt the constraining energy of parental consecration and training, in the formation of character, and in the choice of their profession! Pious fathers and mothers, with the earnest solicitude of Christian zeal, have been the instruments in the hands of Providence in giving a scriptural direction to the habits and aims of their children, which God has afterwards sanctified by bringing many of them into the ministry.

Any considerable improvement, either in the number or character of our ministry, must depend upon the increased cultivation of the opportunities afforded by Divine Providence for household nurture. Here is one of the great defects of our Church. Children are too frequently allowed to grow up without a religious bias; with minds too unimbued with the spirit and principles of Christ; and even where a religious education has been systematically carried forward, there is too often cherished on the part of parents, a disinclination towards the sacred profession. The true power of family training on the increase of the ministry has never yet been fully realized. It will be a glorious day in Zion when fathers and mothers shall imbibe the spirit of holy Hannah, and early consecrate their offspring to the Lord of the harvest; when every Chris-

tian home shall endeavour to obtain for the Church the blessing of a Christian minister, and when the real resources of the family shall be developed in all the richness of evangelical faith, and in all the abundance of sanctified education.

V. INADEQUATE MEASURES OF PUBLIC EDUCATION constitute a fertile cause of the small number of candidates for the ministry. Schools, academies, and colleges are indispensable auxiliaries in the cultivation of the mind of a church. An extensive educational apparatus is, in the highest degree, important to aggressive and evangelical activity.

The two particulars in which our Church, with all her interest in public education, has been defective, are (1st), *in not educating a larger number of youth in academies and colleges*. The supplies for the ministry in our church may be usually expected to come from the educated classes; or rather, the greater the number of educated young men, the more hope is there, in the ordinary course of Providence, of greater accessions to our theological seminaries. It is therefore clearly our policy to encourage public education on a larger scale. More of the families in our Church should feel their responsibility in sending forth at least *one* of their number to possess the advantages of intellectual training, with a view to the public service. It is a great injury to the effective strength of the ministry to postpone this educational training so as to render it necessary for many of our pious youth to commence their preparatory studies at a late stage of life. Far wiser is it to educate on a large and liberal scale, and to secure the early advantages which God often consecrates by calling their possessors into the ministry of reconciliation. The proportion of liberally educated youth in our Church is small, when compared with its wants. And one of the most effective measures for increasing the number of our ministers, in a hopeful reliance on Providence, is to extend the blessings of a liberal education to a larger proportion of our promising youth.

(2d.) Our public education has not only been defective in quantity, but also in *quality*. There has been far too little religion in it. If our public systems made more of Christianity as a divine system, adapted through grace to the regeneration of the soul, the promises of God afford abundant assurance that more of our youth would be converted to his knowledge, and thus more be placed in circumstances favourable to examine their personal duty in reference to the ministry. A course of education, destitute of the spirit and principles of the gospel, has a natural tendency to harden the heart. When shall the Church arouse herself to the importance of giving her youth a thorough *Christian* education? Until this point is duly attended to, the number of our candidates cannot be expected greatly to increase.

VI. THE LOW SALARIES OF MINISTERS, and the difficulty of decent maintenance on the ordinary professional income, is a cause which operates, no doubt, to some extent, in deterring young men from engaging in this important work. The following extract from a letter recently received at the office of the Board is a significant token of the impressions made on the minds of many by a parsimonious policy :

"My salary is small; I pay sixty dollars for a very poor house per year. My wife, a feeble woman, is compelled to do her own work. . . . I am not able to buy a house; and if I had one, my income would not enable me to keep it. Many young men see all these things, and especially the sons of ministers. They see the anxiety of their fathers, and they witness the burdens of their mothers; and this state of things is *one of the great causes of the unwillingness of the youth of our Church to turn their attention to the ministry.*"

The celebrated DR. JOHN M. MASON says :

"It is demonstrably certain that no church ever can be well served, whose ministry is not exclusively devoted to their work. . . . A population increasing with unexampled rapidity creates a demand for an increase of gospel ministers far beyond what is generally conceived. Many who feel an inclination to devote themselves to the service of God in the gospel of his Son will be disheartened, if they have reason to believe that only the shreds of their time and talents can be occupied in that service. On the other hand, we do believe that if a reasonable prospect is held out that when young men shall have expended their patrimony upon education, and shall have acquired those literary habits which disqualify for secular pursuits, they will enjoy a life appropriated to the duties of their selected station, *it will fix many a wavering resolution.*"

One of our own ministers, in a communication to the Board, maintains the inexpediency of making *an inadequate support* a too prominent *cause* for the decrease of candidates. His remarks, which are here inserted, contain much good sense and piety.

"No one denies that there is a loud call for more labourers to enter into the ripening harvest. No one denies that the numbers are few who enter in. But why this scarcity, is a question to which different men give different answers. It has become common to answer it by saying that the support of the ministry is so small that few will enter in;—they fly off to other professions. This, no doubt, is the *fact*; but should it be brought forward as the *ground* of this failure? We believe that such an opinion as this, repeated over and over again in our religious papers, increases the evil. The apostle Paul to the Philippians declared, 'Not that I speak in respect of want; for I have learned that in whatever state I am, therewith to be content.' To find the reason of this lack of men, we must go to the bottom; and if we do, we will learn that it is a *lack of faith*, of a self-consecrating piety in our young men, which is the source of all the trouble. Those who desire to take upon themselves the office of a bishop should do it without reference to the support which they are to receive: they must trust God for that. They must enter upon this work, although they see starvation staring them in the face. This may seem strong language, but it is the truth as derived from God's word.

"And I would here be understood as referring to the first decision of this question by the young man. The whole subject of an adequate support to the ministry is most important and essential, and one that demands the earnest activity of the Church; but I declare again, with the Bible to sustain

me, that it has nothing to do with the decision of the question by our young men; it must not weigh a feather in their judgment.

“But it may be said that it does influence them, and practically prevents many from entering upon the work. This but brings me back to the first ground of the difficulty,—not that the support is insufficient (for with this they have nothing to do), but it is a lack of trust in God’s superintending care. Our Saviour, when he sent forth his disciples first, said to them, ‘Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his hire.’ They were worthy of the support, but they had nothing to do in providing it on their entrance upon the work.

“If we want the ranks of our ministry filled up, let us pray that God would pour down a self-consecrating spirit upon our young men, with a willingness to enter upon the work for the love of Christ and of souls, looking to God for the gold, and the silver, and the brass, and the scrip, and the raiment, and the staff to support them in the midst of all their trials and discouragements, and thus we will be praying in the most effectual manner for more labourers to be sent forth into the harvest.”

Whilst it is admitted that young men *ought not* to distrust Providence in the choice of the sacred profession, it is still to be feared that the small and badly-paid salaries of ministers is *practically* an argument for some other profession, at least to some extent. And it is more than probable that the cause mentioned operates on the minds of parents, to dissuade their children from engaging in so self-denying work, rather than directly upon the ingenuous nature of our consecrated youth.

VII. IGNORANCE OF THE CLAIMS OF THE CHRISTIAN MINISTRY, OF ITS IMPORTANCE, OF THE NATURE OF A CALL TO THE WORK, &c., prevents many pious and capable youth from entering upon this calling. The want of light and knowledge constitutes a real difficulty. The literature of the subject is comparatively scanty and inaccessible. It is far behind the exigency of the times; it is not in contact with the life of the Church. One of our great wants is a Manual, containing able discussions of the doctrines of Scripture and of our standards in regard to the ministry, and embodying the principles and facts which assist in settling the question of personal duty. It cannot be doubted that more of our pious youth, if duly instructed and enlightened, would seriously consider whether God had not definite claims upon them for the preaching of the word. An astonishing amount of ignorance prevails, even in intelligent Christian households, about the first principles and elements which enter into a just understanding of this important subject. The nature of a call to the sacred office is frequently as unintelligible to pious minds as the nature of conversion is to the impenitent. The idea of a divine interposition, dispensing with the use of ordinary means, excludes many from the enlightening process of a calm and prayerful investigation. The literature of our Church, both permanent and periodical, including its books, its tracts, its magazines, and its newspapers, has responsibilities which Christian wisdom and conscience should

endeavour more fully to discharge. If our Presbyterian writers should respond to the providential call for publications on this interesting, important, and, in some respects, difficult subject, great advantages would, with the divine blessing, accrue in impressing solemn truth upon minds at present unaffected and at ease in Zion.

VIII. Another cause, working largely and disastrously against an increase in the ministerial ranks, is the WANT OF STEADY AND PERSEVERING ATTENTION TO THIS WHOLE SUBJECT ON THE PART OF THE MINISTRY. The Board by no means insinuate any accusation of wilful neglect of duty against the ministry of our Church. The clergy of no denomination take a deeper interest in the general results pertaining to this discussion. But it will scarcely be denied that more attention might be profitably given in certain directions, of which a few hints may be here given.

1. Ministers have great responsibilities in regard to the increase of their profession *through the influences of the pulpit*. The sanctuary of God is a great place of human instruction. Nowhere else can truth be so powerfully brought in contact with the reason and conscience of men. The eternal sanctions of the living word seem to derive an increased authority from the day, and the place, and the mode, of their utterance. From the pulpit emanate influences which endure for the welfare or the woe of Zion. All that concerns Christian duty should receive due attention in its season; and the rightly dividing of the word of truth surely implies spiritual instruction on the topics connected with the perpetuation of the Christian ministry.

2. Training the young men of the Church to *activity in well-doing*, has an important use in leading some, or many, of them into the ministerial office. If the smallest providential incidents sometimes give a direction to Christian character, who can estimate the importance of habits of enterprise and labours of love into which the young disciple is carefully trained? The superintendent or teacher of a Sunday school, the distributor of tracts, the visitor of the poor, the collector for the schemes of the Church, may often receive impressions of the dignity and excellence of Christian service, which gradually unfold to his mind the consideration of the work of the ministry. And it may be added that such training, under pastoral supervision, not only tends to increase the number of ministers, but to give them better qualifications for the office than they could otherwise ever possess.

3. Another point, requiring steady attention on the part of ministers, is the *selection and oversight of young men of promise*, whose general character affords good reason to believe that they may, under divine grace, become useful ministers. Great caution is, indeed, necessary on this subject, but such caution as the servant of Christ may use for the edification of the Church. Many

a young man has been led forward in his preparatory studies by the intervention of others, and especially of his pastor; and there cannot be a doubt that a wide field of usefulness is here opened for every minister to whom God may give a willing mind.

4. Another mode in which a pastor may effectually promote the increase of the ministry, is by causing the *claims of all the Boards of the Church*, and, of course, of the *Board of Education*, to be presented, annually, to his congregation. The people take an interest in operations they assist in promoting. Their minds become expanded, and their hearts warmed by the things of the kingdom of Christ. And one great advantage in allowing these general claims to be unfolded, consists in the evangelical discussions, the statistical details, and the knowledge communicated to the people on points of duty not commonly dwelt upon on ordinary occasions. A congregation, ignorant of evangelical operations, will send out few ministers.

In short, the regular attention of our ministers to this great subject, in all the variety of its topics and incidents, is of indispensable necessity as the means of contributing to an increase of candidates.

IX. The last and most important cause of our failure to secure candidates for the ministry, in sufficient numbers, is the WANT OF PRAYER throughout the Church. The Board believe that the great cause of our calamity centres here. Declensions in religion, an inadequate command of proper instrumentalities to advance it, or the want of success in the use of means, are evils which can be more commonly traced to the neglect of prayer than to any other origin.

It is universally acknowledged, in evangelical churches, that the call to the ministerial office comes from God alone. Ministers are divine gifts; in a pre-eminent sense, the ascension gifts of the Lord Jesus Christ. And the Saviour has not left the Church in ignorance as to the method of obtaining the supply of gifts so precious and heavenly. In sight of a whitening harvest and a dearth of labourers, "moved with compassion," he turned to his disciples with the authoritative instruction: "PRAY YE, THEREFORE, the Lord of the harvest, that he would send forth labourers into his harvest." Here is the Church's lesson for all time, and if she fails to *pray*, she will fail to receive ministers from God.

The Board believe that there is great guilt in our Church in reference to this duty. There is *too little prayer for an increase of labourers*, too little *concern* for the supply of the ministry, too little *supplication to God* in its behalf. As long as we neglect revealed duty, we must expect to suffer providential judgment. Prayer, in obedience to the Saviour's injunction, and at an acknowledged period of its special necessity, should be uttered in the sanctuary, at the prayer meeting, in the closet, with more than

ordinary frequency and importunity. The mercy of God, and His willingness to hear our petitions, are signally exhibited in the outpouring of His spirit in answer to the prayer of His people on the day specially set apart for this great subject. In two of the colleges under the care of our Church, powerful revivals of religion occurred in immediate connexion with the religious observances of the occasion.\* Two other institutions, managed by Presbyterians, but not strictly under ecclesiastical control, enjoyed a similar blessing.† And it has been stated that not fewer than *fifteen* colleges throughout the country were visited with the tokens of divine favour in answer to the supplications made to the Lord of the harvest on the occasion referred to. Such facts are the strongest pleas in encouragement of the performance of our Christian duty, and in rebuke of its too prevalent neglect. There is danger, however, of our turning the annual observance of a particular day into merely a periodical awakening from a long and faithless slumber. It would be well for the Church to attend to this subject, daily and weekly, in all the earnestness of its pressing and constant responsibilities. It cannot be questioned that the want of prayer, importunate and persevering, is the chief of all the causes which operate against a rapid increase of our ministerial supplies. And until this conviction is realized throughout our bounds, with the solemn concern and repentance corresponding to its truth, the harvest of souls will remain unreaped for the want of labourers to trust in the sickle.

The venerable ARCHIBALD ALEXANDER, who, since the meeting of the last Assembly, has gone, doubtless with rejoicing, to the presence of the Lord of the harvest, “bringing his sheaves with him,” always endeavoured to direct the attention of the Church to its heavenly dependence. Among his many emphatic declarations on this subject, are the following :

“The great Head and Founder of the Church had this subject in his mind, and urged it on the attention of his disciples, while he was on earth. His commandment on this point, which is as obligatory now as it ever was, is ‘Pray ye the Lord of the harvest that he would send forth labourers into his harvest.’ It is evident from these words, that the Lord of the harvest is able to supply the deficiency of labourers; and that He will only do it in answer to prayer. Christ could have offered a prevailing prayer for this gift, but no: Christians must pray. ‘Pray ye.’ He will be inquired of for this blessing, that he may do it for us. When there is a great deficiency of faithful labourers, does it not suggest a reason for an inquiry, whether this command has been obeyed? In some cases, we cannot be certain that what we ask is agreeable to the mind of God; but here, all room for doubt is removed. It is not often that Christ, in exhorting his disciples to the duty of prayer, informed them particularly, what to pray for; but in this case, he puts words as it were, into their mouth—‘Pray ye the Lord of the harvest, that he would send forth labourers into his harvest.’ It cannot be, then, that He would omit to answer a prayer thus expressly dictated by himself. If there be a want of labourers, the neglect must be in the Church. The blessing has not been asked, with due importu-

\* A notice of the revivals at *Centre College*, Kentucky, and at *Oglethorpe University*, Georgia, will be found in this Report, under the head of Colleges.

† *Jefferson College and Miami University*.



nity and perseverance. The people have depended on Education Societies and Theological Seminaries to provide the candidates; and there has been but little earnest supplication to the Lord of the harvest.

“Thus the matter now stands; and if this state of things continues, your Education Societies and your Theological Seminaries will soon experience a great falling off in their numbers. Let Christians know and remember, that no organized societies or seminaries, can supply this want. They may educate pious young men when they come to them; but what if the number of such shall go on diminishing, every year, can they create a supply? Surely not. We must have recourse to the Lord of the harvest.”

The Board have thus endeavoured, in a manner that comes far short of the importance of the subject, to bring before the Assembly the FACT of a decrease of candidates in the Church and the TRUTH involved in its explanation.

In devoutly acknowledging the sovereignty of God, the Presbyterian Church must use the necessary means, according to scripture, providence and reason, for raising up a seed to serve Him in the sanctuary. And in view of the *causes* which serve to explain her failure at the present time, our Church must discharge the correlative *duties* incumbent upon her, as preliminary to a suitable supply of the right kind of men.

Among the things, then, *to be done*, the Church must

REPENT OF THE SINS which have dimmed the lustre of her candlestick;

Labour to promote A REVIVAL OF PURE AND UNDEFILED RELIGION;

Attend more faithfully to HOUSEHOLD DEDICATION AND HOUSEHOLD TRAINING;

Renew her zeal in ESTABLISHING MORE INSTITUTIONS for the education of her youth, AND INSTITUTIONS OF A HIGH RELIGIOUS CHARACTER;

Unfold by her PUBLICATIONS, the nature of a call to the ministry, the claims and dignity of the ministerial office, &c., and GIVE LIGHT on the doctrines and facts embraced in the right understanding of this whole subject;

Invite PASTORAL FIDELITY to seek out promising youth, and to guard the interests of the sacred office by the various methods open to its influence, in the pulpit and in private;

Furnish a COMPETENT WORLDLY SUPPORT to those who preach the word of life; and to INDIGENT YOUNG MEN OF MERIT in their preparatory course of education;

And, above all, the Church must PRAY to the Lord of the harvest with an importunity that wrestles for the greatness of the blessing.

God does not give great things to a people who are contented with small things. Our Church must thoroughly *awaken to her work and do the things to be done*; and then she may confide in the promises of her glorious Head, and going forth with the presence of His Almighty grace, “preach the gospel to every creature.”

## Part Second.

### OPERATIONS OF THE YEAR.

#### STATISTICS OF CANDIDATES.

THE following is a view of the number of candidates, the stages of their preparatory studies, the number licensed, &c., for the last ecclesiastical year.

The number of candidates received during the year has been—	
New, 67; restored, 2; total, . . . . .	69
Making in all from the beginning (in 1819), . . . . .	2029
The whole number on the roll during the year has been, . . . . .	372
Of this number there were	
In their Theological course, . . . . .	144
“ Collegiate do., . . . . .	145
“ Academical do., . . . . .	71
Teaching and otherwise absent, . . . . .	12
	— 372

During the year *forty-eight* candidates are known to have finished their course of study. *Six* have withdrawn from the aid of the Board. *Eleven* have abandoned study; six of them on account of ill health. *Four* have died. *Four* have been dropped for not reporting for more than a year. *Four* have withdrawn from the list by marrying. *Seven* have been discontinued for various reasons, involving, on the part of some, mental or moral disqualifications.

The Board have repeatedly urged the necessity of *care, on the part of Presbyteries, in the reception of candidates*. From the nature of our ecclesiastical arrangements, the Board of Education have no power in deciding upon the qualifications of candidates, when first recommended to receive aid from the funds of the Church. This recommendation belongs exclusively to the Presbyteries. It is very obvious, however, that the character of our entire system of operations is essentially connected with the sound and discreet exercise of the Presbyterial prerogative in the selection of candidates. During the year, several young men have been dropped from the roll, on account of insufficient qualifications. Although it is extremely difficult to decide upon many cases, which come before the Presbyteries, there are certain obvious principles, which can never be safely departed from. Among these principles, the Board will barely allude to three, without discussing them at all. 1st. It is unsafe to recommend a young man to receive aid from the funds of the Church, without a considerable knowledge of his character and habits of life, *previous* to his recommendation. 2d. Without *satisfactory evidences* of his piety, prudence and general qualifications. 3d. Without some trial of his *mental gifts* and his capacity to learn.

The Board of Education maintain towards the candidates of the Church certain relations of oversight and counsel, whose efficiency and safety depend upon the thorough *supervision of the Presbyteries*. The subordinate position of the Board, in respect to the Presbyteries, has always been a fundamental principle in conducting these operations. The educational interests of the Church will suffer just in proportion as any of the judicatories practically commit to the Board, duties which, of right, belong officially and pre-eminently to themselves. Among these duties is that of the supervision of the candidates. Whilst the Board must exercise, in the prudent and conscientious discharge of their duties, such general supervision as is consistent with the nature of their trust, it is clear that nothing done on their part can compensate for the loss, incurred by a deficiency of watchful oversight on the part of the Presbyteries.

*Care in receiving and care in watching over candidates*, are Presbyterian duties which demand the most severe and persevering attention.

## PRIMARY SCHOOLS.

The following is as accurate a list of the Primary Schools, in operation during the year, as can be compiled from the exceedingly defective reports of Presbyteries.

PRESBYTERIES.	CHURCHES.	STATES.
Wyoming, - -	Warsaw, - - - - -	N. Y.
Rochester City, - -	Port Byron, - - - - -	"
North River, - -	Highlands, - - - - -	"
New York, - -	First Church, (2) - - - - -	"
" - -	Fifteenth Street Church, - - - - -	"
" - -	Forty-second Street Church, - - - - -	"
" - -	Chelsea, - - - - -	"
" - -	Madison Avenue, - - - - -	"
New York, Second, - -	Scotch Church, (2) - - - - -	"
Elizabethtown, - -	Paterson, First Church, - - - - -	N. J.
New Brunswick, - -	Princeton, (3) - - - - -	"
" - -	Pennington, - - - - -	"
" - -	Cranberry, Second, - - - - -	"
" - -	Titusville, - - - - -	"
" - -	Trenton, Second, - - - - -	"
" - -	Goshen, - - - - -	"
" - -	Squan Village, - - - - -	"
Burlington, - -	Burlington, - - - - -	"
" - -	Mount Holly, - - - - -	"
West Jersey, - -	Camden, - - - - -	"
" - -	Williamstown, - - - - -	"
Newton, - -	German Valley, - - - - -	"
" - -	Oxford, - - - - -	"
Susquehanna, - -	Wyalusing, - - - - -	Pa.
" - -	Rome, - - - - -	"
Luzerne, - -	Summit Hill, - - - - -	"
" - -	New Philadelphia, - - - - -	"
Philadelphia, - -	Tenth Church Missionary School, - - - - -	"
" - -	Phoenixville, - - - - -	"
Philadelphia, Second, - -	Newtown, - - - - -	"

PRESBYTERIES.		CHURCHES.		STATES.
Baltimore,	-	Georgetown,	-	D. C.
Blairsville,	-	Glade Run,	-	Pa.
Redstone,	-	Fair Mount,	-	"
"	-	Connellsville,	-	"
Miami,	-	Yellow Spring,	-	Ohio.
Wooster,	-	Northfield,	-	"
New Albany,	-	Owen Creek,	-	Ind.
"	-	Charlestown,	-	"
"	-	Bedford,	-	"
"	-	Orleans,	-	"
"	-	German, N. Albany,	-	"
Indianapolis,	-	Bloomington,	-	"
"	-	Bethany,	-	"
Whitewater,	-	Rushville,	-	"
"	-	Sand Creek,	-	"
"	-	Greensburg,	-	"
Logansport,	-	Peru,	-	"
Sangamon,	-	Waveland,	-	Ill.
"	-	First Springfield,	-	"
Schuyler,	-	Oquawka,	-	"
Peoria,	-	Chicago,	-	"
"	-	Brunswick,	-	"
Palestine,	-	Grand View,	-	"
Kaskaskia,	-	Edwardsville,	-	"
Iowa,	-	Edinburgh,	-	Iowa.
Wisconsin,	-	Richmond,	-	Wis.
St. Louis,	-	Carondelet,	-	Mo.
"	-	Bethlehem,	-	"
Potosi,	-	Apple Creek,	-	"
Louisville,	-	Louisville, Fourth, (2)	-	Ky.
"	-	Big Spring,	-	"
"	-	Shelbyville,	-	"
"	-	Bardstown,	-	"
W. Lexington,	-	Lexington, Second,	-	"
Muhlenberg,	-	Elkton,	-	"
Transylvania,	-	Hanging Fork,	-	"
Winchester,	-	Romney,	-	Virg
Lexington,	-	Fairfield,	-	"
"	-	Staunton,	-	"
Fayetteville,	-	Antioch,	-	N.C.
"	-	Philadelphus,	-	"
"	-	St. Paul's,	-	"
Harmony,	-	Indiantown,	-	S.C.
Knoxville,	-	Baker's Creek,	-	Tenn.
E. Alabama,	-	Bethel,	-	Ala.
"	-	Lowndes,	-	"
"	-	Ucheeana,	-	Flo.
S. Alabama,	-	Mobile, Second,	-	Ala.
"	-	Valley,	-	"
"	-	Selma,	-	"
"	-	Pisgah,	-	"
Cherokee,	-	Roswell,	-	Ga.
"	-	Carthage,	-	"
Chickasaw,	-	College Ch.,	-	Mi.
Louisiana,	-	New Orleans, First,	-	La.
W. District,	-	Memphis, First,	-	Ten.
Arkansas,	-	Batesville,	-	Ark.
Total, 92.				

The establishing of *primary schools* is the most difficult part of the work of general education, in the present circumstances of our Church. This is owing to two causes, principally. 1st, The sparseness of population in many of our congregations; and 2d, the want of pecuniary means, the existing tax in some of the States making a demand upon the resources of our people. Nevertheless, the Board of Education believe that schools under the care of congregations will increase with the increasing conviction of the importance of religion as an element in education, and with the opportunities which Providence may gradually unfold.

A strong reason for this belief is that the wisdom of placing academies and colleges upon a religious basis is commending itself more and more to our Church. The interest felt for the higher class of institutions, may be expected to work its way gradually into the lower class.

Although the number of our schools has for various reasons, generally of a local nature, not increased, and even apparently declined somewhat, the Board have the most unwavering confidence in the correctness of the principle on which such schools are founded, in the practicability of establishing them in many localities, and in the immense blessings that will flow from them to Church and State, as repositories of divine truth.

The following account of an effort to establish a religious school in this city shows *what can be done*.

A few gentlemen of the 10th Presbyterian Church, Philadelphia, realizing the importance of parochial school instruction, determined to organize one, in connexion with a Missionary Sabbath-school already in existence in the southern part of the city. A commodious brick edifice having been erected for the joint purpose, a Parochial School was opened on the first Tuesday of November, 1848, under a most efficient female teacher, with an *attendance of seven scholars*. A small tuition fee was imposed, of ten cents per week, for each scholar. This measure was of doubtful policy at first, inasmuch as public school education was gratuitous. It was believed, however, that time would prove the superiority of our system over the common school, if for no other reason than the blending of the religious with the secular, in the training of youth.

From the very threshold of our work, it was evident that we were following, not leading, Providence. The field was white to the harvest. Confidence in the school daily gained ground among the people of that district. The Bible was read and studied as the foundation of all true knowledge. The Shorter Catechism was introduced as a necessary text-book. The elementary branches of English education were faithfully taught. The school prospered. Our mountain stood strong, because the Lord was our reward and defence:

In the fall of 1849 we numbered *fifty scholars*. Improvements were then made in the school fixtures, by the introduction of new desks, chairs, &c., adding to the comfort and health of the scholars. In the spring of 1851, there were *seventy-five scholars* in attendance, which made it necessary to secure the services of an assistant teacher. With this increase of force, we found that more attention could be given to the older scholars, and their studies advanced. The juvenile department could also be more carefully regarded. In the month of November, 1851, *three years from our organization, we numbered one hundred and twenty scholars*.

The discipline and order of the school is believed to be as perfect as fallen

human nature will allow it to be. The use of the rod is seldom resorted to. To any one visiting the school, the hallowed influence of divine truth is most palpable. Portions of the New Testament, gospels, and epistles, have been memorized by the scholars, together with many of David's Psalms. The Shorter Catechism has been entirely committed to memory by the older scholars. The Child's Catechism is studied by the second division.

By way of extending the benefits of Sabbath and Parochial school instruction to the adult population of that neighbourhood, a religious exercise has been commenced on Sabbath evenings in the school-room, and a course of lectures on Sacred Biography is now in process of delivery. The attendance on this service is some two hundred. Thus, if we mistake not the signs of the times, is the Lord of the vineyard speaking to us, "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

#### PRESBYTERIAL ACADEMIES.

The following is a list of the classical and religious Academies under the care of the different Presbyteries of our Church :

PRESBYTERIES.	NAME AND LOCATION.
Buffalo Synod, - - - -	Geneseo, New York.
Buffalo City, - - - -	Bethany, New York.
Newton, - - - -	Blairstown, New Jersey.
" - - - -	Newton, New Jersey.
Susquehanna, - - - -	Wyalusing, Pa.
Luzerne, - - - -	Wyoming, Luzerne Co., Pa.
West Jersey, - - - -	Atlantic Academy, May's Landing, New Jersey.
Philadelphia, - - - -	Presb. Institute, Philadelphia, Pa.
Blairsville, - - - -	Elder's Ridge, Pa.
Redstone, - - - -	Dunlap's Creek, Pa.
Alleghany, - - - -	Witherspoon Institute, Butler, Pa.
Washington, - - - -	West Alexander, Pa.
Steubenville, - - - -	Richmond, Ohio.
New Lisbon, - - - -	Poland, Ohio.
Columbus, - - - -	Kingston, Ohio.
Coshocton, } Richland, } Wooster, }	Vermilion Institute, Haysville, Ohio.
Zanesville, - - - -	Miller Academy, Washington, Ohio.
Miami, - - - -	Monroe, Ohio.
Maumee, - - - -	Montpelier, Ohio.
New Albany, - - - -	Female Academy, Charlestown, Ind.
Madison, - - - -	Female Academy, S. Hanover, Ind.
Crawfordsville, - - - -	Waveland, Ind.
Chicago, - - - -	Marengo, Illinois.
Palestine, - - - -	Edgar Academy, Paris, Illinois.
Palmyra, - - - -	Hannibal, Mo.
Wisconsin, - - - -	Waukesha, Wisconsin.
Muhlenberg, - - - -	Greenville, Kentucky.
Lexington, - - - -	Brownsburg, Va.
West Hanover, - - - -	Halifax C. H., Va.
Montgomery, - - - -	Christiansburg, Va.
Fayetteville, - - - -	Donaldson Acad., Fayetteville, N. C.
South Carolina, - - - -	Greenwood, S. C.
Georgia Synod, - - - -	Greensboro', Geo.
South Alabama, - - - -	Mobile, Alabama.

East Alabama,	-	-	-	Lafayette, Ala.
Mississippi,	-	-	-	Zion Seminary, Tipton Co., Miss.
Memphis,	-	-	-	Covington, Tennessee.
Western District,	-	-	-	Mount Carmel, Tennessee.
“	“	-	-	Shiloh, Gibson Co., Tennessee.
“	“	(Female)	-	Denmark, Tennessee.
Oregon,	-	-	-	Lafayette, Willamette Valley.
Knoxville,	-	-	-	Campbell's Station, Tennessee.
“	(Female)	-	-	- Knoxville, Tennessee.

In the academical department, the operations of the Church have been in a high degree successful. The number of academies has considerably increased; and others are projected, and will go into operation in the course of the year. Not a few of our Presbyterial academies are among the most flourishing institutions in the land. God has given them favour in the sight of the people, and blessed several of them with the outpouring of his Holy Spirit. A number of these institutions, where they have had full opportunity to develop their characteristics, are acknowledged to be of a higher order than any which have ever preceded them in the districts where they are located. Although this may not be affirmed of all, yet their general success fully establishes the hopefulness of educational efforts under the care of the Church.

There are now *forty-one* Presbyterial Academies; and in another year the number will doubtless reach *fifty*. That faith is small which limits to insignificant results so many institutions, honouring the living word of God, and aiming to promote his glory. The revival of these institutions is a sort of memorial of our ancient educational energies, and a pledge that Presbyterians will not soon be found unwatchful again of the right training of their youth.

An excellent exhibition of some of the principles, on which the establishing of Presbyterial academies may be undertaken, is contained in the following Report of the Trustees of the Presbyterian Institute of the Presbytery of Philadelphia:

“This Institution, in its design and organization, harmonizes with the system of Parochial School education, which, by the urgent recommendation of the General Assembly, has been extensively and successfully adopted by the churches in connexion with this body. Its appropriate position in this system of education, is intermediate between that of the Primary School and Presbyterial College, embracing many of the advantages of the latter.

“Asking leave to recall briefly the attention of the Presbytery to one or two of the principles upon which this enterprise was undertaken, the Board respectfully submit this Report.

“First, a thorough mental discipline to the children of the Church.

“It is a principle established by all experience, that the only efficient means, as well as important end of all education, is discipline of mind—the training of an intellectual gymnasium, which develops and strengthens the faculties, not so much for present exhibi-

bition as for future power—the power to wield vigorously and skilfully the materials of practical life. Any system of instruction, therefore, which does not secure this end, must be regarded a dissipation and waste, whose tendency is to make our youth mountebanks instead of men—to enervate and make them less efficient than their fathers for responsibilities that will be greater than their fathers have incurred. That a superficial and unhealthy training, for purposes of mere exhibition, is, at the present day, substituted for a severe discipline, and solid, though perhaps slower attainment, and that it characterizes a large proportion of our schools, is glaringly and painfully obvious. This is believed to be not so much an intentional fraud as a necessity, arising from great competition for pupils, and from blind and mistaken views of parents as to what is true progress in the education of their children. It is from this increasing evil we seek protection, where alone we believe it can be found—in an Institute under our own supervision, and established upon such a basis of independence as is afforded by the interest and patronage of a large denomination.

“A second principle is that of duty to our Church.

“No Christian will deny that every man is responsible for the propagation of the truth as he believes it. If Presbyterianism is our faith, we are under obligations to inculcate and extend it by every lawful means in our power. If it is not our faith, sincerity requires us to abandon it. It is universally conceded that denominational education is an essential and eminently efficient power in the policy of all vigorous church extension. It is also conceded that it is educated mind which exerts the most effective influence either for error or for truth. To these principles is allowed the force of common maxims; and, therefore, though the Presbyterian element enters largely into the learned professions, we cannot innocently become indifferent to the duty of maintaining this advantage of professional influence, or to the dangers which threaten it. We may not shut our eyes to the fact, that the schools of other denominations are absorbing material belonging to our own, and moulding it for themselves. With a false liberality, as weak and treacherous as false, we are leaving the education of our youth to the ever-ready care of others, who baptize them into their own faith and draw them into their own folds. An Institute of our own, therefore, is a necessary measure of self-consistency and defence. If it has the appearance, or even the reality of sectarianism, it is because the aggressive policy of all others admits of no alternative. There is, in the nature of the case, no neutral or undenominational ground we can occupy if we would. While all denominations of Christians are acting aggressively upon each other, and an infidel world is seeking whom it may devour, we must either secure ourselves by our own walls, and act under our own banners, or we must naturally become a common prey to all. Liberal or illiberal, a necessity is laid upon us. We are shut up to the alternative of educating



our children in our own schools for Presbyterianism, or of seeing them educated for a different faith, or for absolute infidelity. What gathers not with us, scatters abroad.

“Fidelity, therefore, to our own peculiar mission as a Church; to the faith written on our hearts by the Spirit of God; to the wise policy of our fathers, which has made us what we are; fidelity to our children, who demand from us that careful discipline of mind which alone can make them adequate to the trust we bequeath them; fidelity to the stern injunctions and conditions of the covenant of our hopes, that we teach this gospel as we believe it, *diligently* to our children, not only on the Sabbath, but whenever and wherever they go out and come in, writing it upon the door-posts of our houses and our gates, baptizing with it all their attainments and powers; sincerity in our professions, confidence in our efforts and prayers, reverence and love for that pure gospel we are set to witness and defend,—all require that we rally around the standards and institutions of our own Church, or that we be subjected to the reproach of weakness, treachery, and sin.”

#### COLLEGES.

The Board are gratified in being able to report to the Assembly that the Colleges under the care of the Church are, in general, prosperous, and advancing in their means of usefulness.

#### LAFAYETTE COLLEGE, PA.

Lafayette College, at Easton, Pa., is prosecuting its scheme of endowment with encouraging success. The Synod of Philadelphia, under whose patronage the Institution is now placed, took the following action on its affairs:

The Trustees of Lafayette College, now under the control of this Synod, presented their annual Report to the Synod, stating that since the last meeting of the Synod, they had unanimously appointed, from the Synod's nominations, the Rev. D. V. McLean, D. D., President, and the Rev. George Burrows, A. M., Professor of Ancient Languages; that these gentlemen have accepted the appointment, have been inaugurated, and are now in the discharge of their respective duties; that, with the approval of the Synod, previously expressed, the President has been actively engaged in securing the endowment of the College, on a plan which has before been presented to the readers of the *Presbyterian*, in which he has succeeded “beyond the most sanguine expectations;” that he has, notwithstanding much labour abroad, and the discharge of his duties at home, already “secured scholarships to the amount of \$24,000, and has raised up hosts of valuable friends wherever he has gone.”

This Report was referred to a committee, who, through Dr. Plumer, the chairman, reported the following resolutions:

*Resolved*, 1. That the Synod takes pleasure in expressing its continued interest in Lafayette College, and entire confidence in its Faculty and Board of Trustees, and commend them and their plans to the liberality and favour of the churches within its bounds.

*Resolved*, 2. Synod particularly approves the plan of endowment by scholarships, adopted by the Trustees of the College, and rejoice in the favour with which it has been received by the ministers and churches to whom it has been presented.

*Resolved*, 3. That, in view of the vast importance of this Institution to the Church and world, the necessity of speedily securing for it a liberal endowment, which shall enable it to educate, chiefly without charge for tuition, poor and pious young men who are seeking the gospel ministry; and in view of the plan of endowment presenting strong inducements to parents to educate their sons, Synod is of opinion that the claims of no other similar Institution should at present be permitted to interfere with the claims of our own College.

*Resolved*, 4. That Synod again respectfully recommend to the Board of Education to aid the contingent funds of the College, during the next twelve months, to the amount of \$800, and the year following to the amount of \$600; with the express understanding that thereafter no further aid will be asked.

The Board of Education have not been enabled, as yet, to comply, in full, with the terms of the Synodical recommendation. A portion of the amount specified has been granted; and the Board hope to obtain collections on the territory occupied by the College, sufficient to meet the exigency.

#### DAVIDSON COLLEGE, N. C.

Davidson College, under the care of the Synod of North Carolina, is one of the oldest of our Church Institutions. Under the presidency of the Rev. Samuel Williamson, D. D., it is pursuing its quiet and prosperous career, and is answering the great purpose of training up young men in "the nurture and admonition of the Lord."

This College has never asked for any appropriation from the funds of the Board of Education. It is aiming to raise \$40,000 by selling 400 scholarships at \$100 each. About 200 scholarships were taken in the Concord Presbytery alone, as reported at the last meeting of the Synod. In the next Annual Report, the Board hope to present some details of the history and condition of this Institution.

#### OGLETHORPE UNIVERSITY, GA.

Oglethorpe University, during its short career, has been favoured in a very signal manner with the smiles of Heaven, and its history is an encouraging argument in behalf of denominational institutions.

Whether it arises from the religious character of the teachers in such institutions—or the early training of the pupils that resort to these places—or to the facilities to introduce religious instruction—or to the special prayers of the church—or to all these combined—this institution has enjoyed a remarkable number of precious revivals. During the years of 1846, 1847, 1848, 1850, and 1852, the Spirit of God was poured out in copious measures upon the pupils, and, at the close of several college years, nearly the whole number had become hopefully pious.

The revival during the past winter afforded a most striking and encouraging instance of direct answer to prayer. It began on the night of the last Thursday of February, the day set apart for the annual concert for prayer, in behalf of colleges. After public service in the chapel during the day, the pious students appointed a special prayer meeting in one of the recitation rooms at night. To their wonder and delight, a large number of their fellow-students were present, who were not in the habit of attending such meetings.

There had been up to that hour no special indications of the presence of God's Spirit. At that meeting, however, whilst engaged in singing, prayer, and reading the Word, a powerful influence came down upon them, and the whole assembly was bathed in tears. Worldly professors were smitten with remorse; careless sinners were pricked to the heart; and one that had been sorrowing under conviction for sin, found hope in Christ. From that night, a series of daily religious meetings were kept up for weeks. They were arranged in such a way as not to interfere with any literary exercise, except occasionally an individual was so overwhelmed with a sense of sinfulness, that he asked and obtained permission from his professor to be absent from a few recitations of his class. For several weeks, the hours of relaxation were generally employed by the students in meetings for prayer and religious conversation. The voice of prayer and praise could be heard in all directions by a passer by. The groves and secret places of retirement in the fields around the college, were vocal with humble petitions, and with their songs of Zion. A very large proportion of the non-professing students were hopeful subjects of Divine grace;—though the faculty have advised most of the students, as being young, to deliberate well, and, especially, to confer with their friends at home, before making a public profession of religion.

When the session closed, such was the predominant influence of religion, that profanity and vice dared not to show their heads. A young man, suspected of vicious habits, was shunned as an improper associate, and the whole tone and character of the students were on the side of virtue and piety.

Of the senior class, consisting of fifteen, *all but one* professed a hope in Christ. Of these, a large majority have selected the Christian ministry as their chosen work. A spirit of self-consecration, and an interest in foreign missions, have been awakened, throughout the institution, which promise happy results.

#### AUSTIN COLLEGE, TEXAS.

Austin College is assuming more and more an aspect of importance, and is growing in the confidence of the community. The college building is almost completed; its architecture is tasteful, its arrangements excellent, and the whole work a credit to both Church and State.

The President, Dr. Samuel M'Kinney, has been conducting the literary department with great reputation; whilst Dr. Baker has continued his persevering and successful financial efforts.

The Board entertain no ordinary expectations of the future influences of this institution, established by the prayers and labours of faithful men, and dedicated to the glory of the God of Zion.

#### OAKLAND COLLEGE, MISSISSIPPI.

Oakland College, more endeared than ever to its friends and the Church by the violent death of its honoured President, Dr. Jere-

miah Chamberlain,\* has been placed under the superintendence of the Rev. Robert L. Stanton. The pastor of the Presbyterian Church, at Natchez, lately furnished for publication the following notice of the condition and prospects of the College.

“The friends of religion and sound education will be gratified to learn that this Institution is at present in a more healthy and promising condition than it has been in for the last fifteen years—perhaps since its establishment. So God works. The death of Dr. Chamberlain has been instrumental in bringing about, in a few brief months, an improvement in the affairs of Oakland College—which, at the period of his death, was anticipated, even by the few of its friends who had the faith that removes mountains, only as a faint and distant possibility. By a noble effort on the part of individuals residing in the neighbourhood, and belonging, with a few exceptions, to the Board of Trustees, the Institution has been recently entirely disencumbered of debt. About \$25,000 has been raised and paid in cash. A heavy claim held by the Rodney Bank against the College, for stock purchased several years since, has been cancelled by an arrangement made with the assignees of the Bank. The salary of the President has been secured for five years, by special private contributions, after which it is expected, the ‘Chamberlain Fund,’ which is designed to provide a permanent endowment for the Presidency, will have been completed. With these causes of gratitude to a propitious Providence, it is encouraging also to be able to state, that at no time has the Institution seemed to enjoy more of the confidence and respect of the community. The Rev. R. L. Stanton, the successor of Dr. Chamberlain, has brought with him to his new post a well-earned reputation for practical wisdom, learning, and intellectual vigour, and his administration, thus far, has amply verified the high expectations which were entertained at his election to the Presidency.”

#### WASHINGTON COLLEGE, TENNESSEE.

This time-honoured Christian Institution is not yet relieved of its embarrassments; but is making sure, although slow, progress towards the desired end. The section of country, in which it is situated, is rapidly rising in importance; and if the friends of the college have been labouring under disadvantages of late years, the day of its prosperity seems now to be dawning.

An unsuccessful effort was made last year to unite it with Tusculum College, which is in its neighbourhood. It is deeply to be regretted that two institutions, under the same general influences, should be located in immediate proximity to each other.

The number of students in Washington College has been steadily increasing; and this is not the time to be faint-hearted about its ultimate prospects.

#### CENTRE COLLEGE, KENTUCKY.

Centre College is the best endowed institution in our Church. It lives and thrives on its own resources, derived from the people of Kentucky, whose hearts the Lord has prompted to take an interest in its behalf. Although the Board of Education have had no official connexion with this Institution, they present some statements

\* An account of the melancholy and tragical end of this servant of Christ is given in the *Home and Foreign Record* for November, 1851.

respecting it to the General Assembly, as of universal interest to the Church.

Centre College, so named from its location in the centre of Kentucky, was, as far as we can learn, the first college in the United States, the absolute ownership and control of which were vested by charter in an ecclesiastical body. It was originally established by law, and went into operation as a State Institution. In 1824, five years after its incorporation, and two after the organization of its first classes, an agreement was entered into between the Board of Trustees and the Synod of Kentucky, and ratified by an act of the Legislature, so modifying the charter as to transfer the Institution into the hands of the Synod, on the condition of the payment by Synod, into the treasury of the college, of twenty thousand dollars—one-fourth of this sum being payable in books or apparatus. The Synod did not obtain the full and complete possession and control of the Institution till 1831, as the condition of the transfer had not been, until that time, completely fulfilled. The Presbyterian Church in Kentucky was very weak when this contract was entered into; but it was induced to pledge itself to raise an amount greatly disproportioned to its apparent ability, in consequence of the fact, that the Transylvania University, the only college then in the state, had fallen under the government of infidels, Dr. Holly having been appointed its President. The State University was felt to be an unsafe place for the education of youth; and although some thousands of dollars had been contributed to its funds by Presbyterians, they preferred abandoning it and establishing an institution, whose course of study as well as of moral training they could control, and to whose teachers they could securely confide the regulation of the conduct and formation of the principles of their sons.

Jeremiah Chamberlain, D. D., recently of Oakland College, Mississippi, was inducted into office, as the first permanent President, in 1823, and resigned in 1826. He was succeeded by Gideon Blackburn, D. D., in 1827, the Rev. D. C. Proctor having in the interim discharged the duties of the office. On the resignation of Dr. Blackburn in the fall of 1830, the Rev. John C. Young, the present President, was elected.

Although the Faculty was very limited in numbers, and the salaries low, the annual expenditures of the Institution had been constantly exceeding its income, until, in 1830, the amount paid by Synod, and intended for a permanent endowment, had been entirely exhausted in defraying the current expenses; and the College left destitute of everything, except its buildings, valued at fifteen thousand dollars. After the resignation of Dr. Blackburn, and the entrance into office of the new President, measures were speedily adopted for enlarging the organization of the faculty, extending the course of instruction, and raising means for both meeting the increased expenses and forming a permanent endowment. These measures were, by the blessing of God, attended with great success; and followed in later years by a few transient efforts of agents to raise funds, they have advanced the institution to the position which it now occupies. It has, at present, a President and four Professors, no *nominal* and *catalogue*, but *actual*, and recitation-room Professors, with a Principal and Assistant Teacher in the Classical Preparatory School. It has a permanent fund of upwards of eighty thousand dollars, profitably invested in stocks and notes. Upwards of thirty thousand dollars of this amount has been raised on the plan of five hundred dollar scholarships, about ten thousand dollars have been received from legacies,—the balance has been procured in subscriptions and donations. The income has, for several years past, fully covered the expenses. One hundred thousand dollars is the amount which the Synod has determined to raise for the endowment of Professorships, and, with a suitable agent who could devote himself for six months entirely to the work, the result aimed at would be easily attained. There is good reason to expect, in addition to the Professorial endowment, that another fund of \$10,000 or \$12,000 will soon be provided in another way, for the annual increase of the

Library and apparatus. The buildings and ground owned by the College have cost about \$27,000, the Library and Apparatus about \$6,000.

The regular increase of the number of graduates, in each successive period of four years from the first commencement, will exhibit the remarkable, and at the same time, uniform and healthful growth of the Institution. During the first period of four years, the average number of graduates at each commencement, was a fraction over two; during the second, it was four; during the third, it was six; during the fourth, it was ten; during the fifth, it was sixteen; during the sixth, it was nineteen; and during the seventh and last, it was twenty-seven.

Besides the three hundred and forty-six graduates, who have been sent out from the college, more than one thousand others, who did not complete the full course requisite for graduating, have received their education within its walls.

In all these facts it is gratifying to see such abundant proof, that the good hand of the Lord has been upon the College to build it up in answer to the prayers, and as a reward to the self-denying labours of his children; but another still more delightful fact ought to be recorded to the praise of his glorious grace, as manifested in the history of its progress. The efforts of His people to rear an Institution, in which His great name might be honoured, and their descendants taught to worship the God of their fathers as their fathers had worshipped Him, have in no other respect been so signally approved by His blessing, as in the repeated and gracious outpouring of His Spirit on the hearts of the students. That wonderful work of grace, which began in 1826 and continued in 1827, which extended to all the congregations of our Church throughout the state, and more than doubled the number of Presbyteries in Kentucky, commenced among the students of Centre College, and from that time to the present, *eleven different years have been marked*, in the history of the Institution, by *revivals of religion*. The last of these manifestations of Divine mercy was granted during the present session of 1852, and its visible result, thus far, has been a profession of faith in the Redeemer, on the part of *forty-five* of the students, who have united with the Church.

The chief peculiarity, besides that of ecclesiastical control, in which Centre College differs from most other colleges in our country, is, that from an early period it has pursued a different system of boarding and lodging the pupils from the one which is usually pursued in other institutions. In 1831, the plan of lodging the students in the College buildings and boarding them at a common table was abandoned. Since that period, all have lodged and boarded in private families. The change has been attended here with very great advantages. Whether this system is practicable in all places, and whether some of its chief advantages here do not result from the peculiar condition and character of the community in which the College is located, are questions which might, perhaps, admit of discussion. The heads of families in the village and the country round about are, with rare exceptions, professing Christians, and almost all have some students boarding with them. The number living together at one house (usually from two to four), is so small, that they not only can enjoy much more privacy and many more comforts than can be found in public buildings and refectories, but their morals and manners can be better secured by their becoming incorporated with the families among whom they are thus distributed. Nor is the cost of living increased by this system; it is, in fact, diminished. For it has been ascertained on a full and fair comparison with the charges at other places, that the total expenses for board, lodging, and all extras, such as washing, lights, fuel, and servant hire, are really less here than those incurred for the same items, in even the cheapest of the institutions in which the opposite system prevails.

During the last two years, the number of students in the College and Classical Preparatory Department has ranged from 192 to 200; of these, about 150 have been students of the College proper.

## HANOVER COLLEGE, INDIANA.

Hanover College has enjoyed during the past year its usual measure of prosperity. Its students have been numerous, and their instruction conducted on the sound Christian principles, mentioned in previous Reports.

An effort is making to erect a suitable and spacious College edifice, on a commanding site, in full view of the Ohio River. A considerable amount of funds has been secured for this important and necessary movement; and the hope is indulged that the friends of the Institution will, with the Divine blessing, carry the undertaking to a speedy and triumphant conclusion. A college, so distinguished with spiritual and providential favours, deserves an habitation of honour. Let the new edifice arise in the simple majesty of its proportions, a thank-offering to the Lord, and a monument of the love and enterprise of His people.

## M'DONOUGH COLLEGE, ILLINOIS.

M'Donough College was chartered as early as 1839. A building was erected, and an academical school was commenced with one teacher, and continued about two years. Just at that time a pressure of pecuniary affairs, almost without a parallel, commenced and prevailed for eight or ten years. The country was new, no money in circulation, the College had no endowment, there were but few students, on account of the sparseness of the population, but especially from the pressure of the times. The friends of the College struggled to sustain it, spending their private funds until they had greatly embarrassed themselves, but without success. A small debt was contracted, which resulted in the sale, on account of a debt of about five hundred dollars, of a property which had cost at least four thousand.

The Presbytery of Schnyler, in whose bounds it was located, beheld with grief and mortification, property thus sacrificed, that had been donated by the friends of the Presbyterian Church for the cause of education. When the pecuniary affairs of the country began to revive in the autumn of 1848, negotiations were privately entered into to see on what terms the Presbytery could obtain the property. In the mean time, it had passed into the hands of the Masonic Lodge of M'Donough County, with a view of establishing a Masonic College. The Lodge soon ascertained that they could not raise the means to carry on an institution of learning, and after some negotiations, they consented to make a transfer of the property to the Presbytery of Schuyler, generously donating the greater part of what the property had cost them. The remainder was raised and paid over to them, and a clear deed obtained.

In January, 1849, a new charter was obtained, appointing as its first trustees, several members of the Presbytery, and authorizing them to appoint their successors for ever. In the mean time, the building had got out of repair, and about five hundred dollars were required for repairs before the institution could go into operation. The funds were raised by the Presbytery, and during the summer of 1849, the building was repaired; and on the first Monday of November, of the same year, the academical department went into operation, under the Rev. R. Harris. The Board, believing that the interests of the Institution would be promoted by giving it a more distinctive Presbyterian character, in January, 1851, obtained an amendment to the charter, requiring that one-fourth of the members of the Board should go out of office annually, and in filling up whatever vacancies should occur after the amendment, one-half should be filled by the Board, and the other half by the Presbytery of Schuyler, and such other Presbytery or Presbyteries, Synod or Synods, as

might choose to co-operate. The charter is as full and liberal as any charter in the State; and though distinctly Presbyterian, it was granted by the Legislature without a dissenting voice. The opinion seems to be becoming very prevalent in the West among all classes, politicians, as well as others, that institutions of learning are not likely to succeed unless under the patronage of some religious denomination.

The Board at their first meeting after the amendment, appointed a committee to present the charter to the Presbytery of Schuyler. The Presbytery at its first subsequent meeting, accepted the charter, and appointed their quota of Trustees. A committee was appointed also to present the charter to the Synod of Illinois. The Synod accepted the charter, and appointed their quota of Trustees. The Board appointed the Rev. W. F. Ferguson, President; and the Rev. R. Harris, Professor of languages; and these, aided by one or more tutors, compose the present Faculty. Another Professor will soon be added, and a Faculty provided, as the growing wants of the College may demand.

The College was regularly organised on the first Monday of November, 1851, with a freshman class of seven, and a large number in the primary and academic departments; and the session closed with *one hundred* students. The summer session commenced on the first Monday of May, 1852, with flattering prospects, and the catalogue for the year will probably range between one hundred and one hundred and fifty.

For the present, a female department is connected with the Institution, with a view to the establishment of a female seminary, at an early period, under the control of the same Board, that our daughters may enjoy the advantages of a thorough religious education. A plan for permanent endowment has been adopted by the Board, which will be submitted to the Synod of Illinois at their next meeting, for approval, and when the plan is matured, the Board will enter immediately upon the work of endowment.

#### DES MOINES COLLEGE, IOWA.

Des Moines College is making as much progress as can be expected in a new country. The foundation of such enterprises must be laid in faith, patience, and hard work.

The Rev. James C. Sharon has been elected President of the College. The number of students is over fifty. A plan of endowment by scholarships is about to be undertaken; and as this is a popular mode of financial operation, there is good reason to anticipate success.

#### CARROLL COLLEGE, WISCONSIN.

Carroll College has been preparing an edifice, in which to carry on the course of instruction. The building is seventy-four by thirty-six feet, with a central projection of two by sixteen feet in front and rear, two stories high, with a spacious attic, and dome or observatory on the centre. It is located on a beautiful site, and there is ample space for additional buildings, whenever they are required. The erection of the college edifice has engaged the special care of the President, John A. Savage, D.D., through whose labours it is expected that it will be brought to a completion during the ensuing autumn. The preparatory department, under the charge of Professor L. J. Root, has been highly successful.

The Synod of Wisconsin, organized last year by the General Assembly, has taken the College under its care.



## WESTMINSTER COLLEGE, N. Y.

Some doubt having arisen in regard to the best location for Westminster College, a convention of the friends of Christian education was invited at Buffalo to consider the subject. At an adjourned meeting of the Convention, held in Rochester, in January last, the following resolutions were adopted:

1. *Resolved*, That Geneseo, in the County of Livingston, in the judgment of this Convention, is the most desirable location for the establishment of a Presbyterian College in Western New York.

2. *Resolved*, That the Trustees of Westminster College be respectfully requested to apply to the Legislature of this State at its present session, for an Act to amend the charter of said College by changing the location thereof from Buffalo to Geneseo, in the County of Livingston.

3. *Resolved*, That subscription papers be immediately put in circulation for the purpose of raising \$150,000, to endow Westminster College, the said subscriptions to be binding when \$50,000 shall have been subscribed in good faith, and upon the contingency that the location of said College be changed from Buffalo to Geneseo.

The charter of the institution locates it at Buffalo; and the trustees have, as is understood, expressed an unwillingness to apply for authority to change the location. The Synod of Buffalo, which meets shortly, will probably have the subject under consideration; and it is hoped that all difficulties and differences of opinion will be adjusted in a wise and satisfactory manner.

## TEACHERS' AND MISCELLANEOUS DEPARTMENT.

The last General Assembly passed a resolution to the following effect:

*Resolved*, That the General Assembly has a deep sense of the importance of giving to its youth a Christian education in Academies and Colleges on a more extensive scale than has yet been practised within our bounds; and for the purpose of contributing to some extent, in bringing forward promising young men of suitable character, other than candidates for the ministry, the Board of Education are hereby authorized to apply to this object whatever funds may be thus specifically appropriated by the donors.

For the purpose of giving a name to this department of their operations, somewhat characteristic of its prominent aim and indicative of the most pressing wants of the Church, the Board have adopted the name of the **TEACHERS' AND MISCELLANEOUS DEPARTMENT**.

It will be observed, that the general funds of the Board are not chargeable with the expenses of conducting this department, but that it relies entirely upon funds specifically assigned to it by donations from individuals or other sources.

There can be no doubt that there are many promising youth in our Church, "other than candidates for the ministry," whom private benevolence will gratefully assist in educating, as the means of their usefulness in future life. None of this class, next

to those who may become ministers, may be considered as affording more direct benefit to the Church, than those who may ultimately devote their lives to teaching. A chief want, now existing throughout our land, is a supply of the right kind of teachers.

1. The right kind of teachers calls for *qualifications of a high order*, such as religious character, intellectual gifts, cultivation, aptness to teach, and general acceptability. The cause of education has suffered immeasurably by the numbers admitted to the rank of teachers, who have no proper claims to the privileges and honours of the profession. The other learned professions possess some safeguards in the previous training and in the public examinations required as preliminary to the official right of entering upon their duties and responsibilities. But teachers, especially those of common schools, have heretofore been introduced to their calling with very insufficient trial of their gifts. An improvement is gradually taking place, which needs to be carried forward with efficiency and more under the influence of the spirit of religion. As a general rule, a regular academical and collegiate education is a qualification, requisite to usefulness, on a hopeful and extensive scale.

2. In addition to qualifications, *numbers* are requisite to meet the wants of the times. There is almost as great a demand for teachers as for ministers. Many of our Primary Schools and Presbyterian Academies find it difficult to carry on their operations; and the educational interests of the Church and country are suffering from the want of instructors to a very considerable extent. It is therefore wise to assist promising young men in obtaining an education which will qualify them for this eminent and influential profession.

But there are other young men, besides teachers, who may be educated with the hope of extensive usefulness in the Church. Some of our choicest sons, not in a condition to make a selection of their profession early in life, may be led forward through Christian training to higher and higher views, and ultimately, by the grace of God, into the ministry.

The Board have now under their care *six* young men, aided by funds specially appropriated to their education; and the prospects of more extended operations in this department are encouraging.

In connexion with the department, now under consideration, the subject of **NORMAL SCHOOLS** properly invites attention. Their relation to an adequate supply of teachers of the right kind is obvious. The establishment of a Christian Normal School, under ecclesiastical superintendence, was a favourite project of the late **DR. ARCHIBALD ALEXANDER**, than whom no man had a more intelligent, sober-minded, and appreciating estimate of the whole subject of Christian education. Some of our Presbyterian Academies and Colleges aim at making special provisions for the educa-

tion of teachers; but the Church needs a few Normal Schools in prominent locations, established on a definite professional foundation. Whilst the Board do not recommend any measures for the adoption of the General Assembly, it is to be hoped that some of the Presbyteries, or Synods, will take action on the subject speedily and efficiently.

## AGENCIES.

During the year, the work of collecting funds has been conducted by the Rev. Dr. Chester, the Associate Secretary and General Agent, the Rev. Dr. Wood, and the Rev. Wm. Speer, with such aid as was rendered by the Corresponding Secretary.

The REV. DR. CHESTER visited extensively the Northwestern, and Eastern field, and did important work in assisting to establish several Presbyterial Academies, besides presenting the cause of ministerial education in many of the churches.

The REV. DR. WOOD continued his agency for the Board only a small part of the year, contrary to the hopes entertained at the beginning. Renewed application has been recently made to him to devote himself exclusively to the promotion of the cause of education in the West, Northwest, and Southwest; and the Board indulge the hope that his services will be secured for this important object.

The REV. WM. SPEER has rendered very efficient and acceptable aid in the Synods embraced by western Pennsylvania and Ohio. He has visited a large number of Churches, and by preaching and personal visitation, has done a great deal to supply the lack of service, which for several years has providentially hindered the operations of the Board in that important and fruit-bearing field.

## STATE OF THE TREASURY.

The following is a general view of the finances of the Board during the year. The details are in the *Appendix*.

## MINISTERIAL EDUCATION FUND.

Balance at Philadelphia, May 5th, 1851, - - - -	\$4,182 37
Balance at Pittsburgh and Columbus, - - - -	426 33
	<hr/>
Cash received at all the Treasuries,* - - - -	4,608 70
	<hr/>
Total amount of available funds, - - - -	32,617 04
Amount paid on orders of Executive Committee,* - - - -	37,225 74
	<hr/>
Amount paid on orders of Executive Committee,* - - - -	32,399 35
	<hr/>
Total balance, May 5th, 1852, - - - -	\$4,826 39
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\* Included in these sums is \$725, transferred to General Education Fund, by consent of donors.

## GENERAL EDUCATION FUND.

Balance, May 5th, 1851,	-	-	-	-	-	-	17	97
Cash received from Churches, &c.,	-	-	-	-	-	-	6,833	74
Total amount of available funds,	-	-	-	-	-	-	6,851	71
Amount paid on orders of Executive Committee,	-	-	-	-	-	-	6,383	44
Balance, May, 1852,	-	-	-	-	-	-	\$468	27

## AFRICAN FUND.

Balance, May 5th, 1851,	-	-	-	-	-	-	1,033	86
Cash received, donation,	-	-	-	-	-	-	100	00
Amount paid on orders of Executive Committee,	-	-	-	-	-	-	1,133	86
Balance, May, 1852,	-	-	-	-	-	-	\$1,077	86

## FUND FOR TEACHERS AND OTHERS.

Cash received,	-	-	-	-	-	-	185	00
Amount paid on orders of Executive Committee,	-	-	-	-	-	-	75	00
Balance, May, 1852,	-	-	-	-	-	-	\$110	00

## GENERAL RECAPITULATION.

Total Receipts, including balances,	-	-	-	-	-	-	\$45,396	31
Total Payments,	-	-	-	-	-	-	38,913	79
Total balance,	-	-	-	-	-	-	\$6,482	52

Of this balance, more than \$1000 belong to the principal of the *African Fund*; and a considerable portion of the remainder has been already paid to meet the obligations due for the May quarter.

## AMENDMENT OF THE CHARTER.

The General Assembly having committed to the Board the management, within certain limits, of General Education as well as Ministerial, it was deemed important to obtain such an amendment to the Charter as would include all our educational operations. The Legislature of Pennsylvania, at its late sessions, unanimously granted the privileges asked; and the charter, as amended, now conforms to the plans of the General Assembly. The Charter and Amendment will be found in the *Appendix*.

## PUBLICATIONS.

In addition to the "Home and Foreign Record," which the Board of Education have a share in editing, a number of occasional documents have been issued, and circulated during the year. A second volume of an annual magazine, called "HOME, THE SCHOOL, AND THE CHURCH," or, the "*Presbyterian Education Repository*," has been published by the Corresponding Secretary; and although not officially under the direction of the Board, it has an important influence in making known its principles and measures, and in commending the cause to the churches.

## Part Third.

### THE TRUE PARTIES IN EDUCATION.

THE Board of Education desire, in the present state of the educational measures of the Presbyterian Church, to assist in the formation of a correct public sentiment on the subject of education. No plans can be successfully carried into execution without the agency of an enlightened public opinion, rendered operative by the grace of God through the convictions of truth.

The subject of discussion, deemed important at the present time is the question, "WHO ARE THE TRUE PARTIES IN EDUCATION?" or "Who are the responsible agents in the work, and WHAT THEIR RELATIVE RIGHTS AND RESPONSIBILITIES?"

The main object of the Board will be to vindicate the *Church* as one of the parties in education; but the general position taken is that parents, the Church, and the State are respectively concerned in this great matter, each within its sphere.

#### PARENTS A PARTY IN EDUCATION.

The chief responsibility of the training of the young rests upon parents. The Providence of God, which has made children *dependent*, has placed upon their natural guardians the obligations of their education. *Parental affection* coincides with this arrangement of nature; and the *peace and happiness of families*, as well as *all the interests of religion* are closely identified with it. The *Scriptures* expressly charge parents with the duty of the religious instruction of their children. A quotation from each of the Testaments will suffice as a specimen of the general teachings of Scripture.

"And these words which I command thee this day, shall be in thy heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

"Bring them up in the nurture and admonition of the Lord."

Revelation thus throws clear light upon the suggestions of nature and providence; and as an additional safeguard, God has magnified the authority of parents by incorporating the obedience of children among the moralities of *His immutable law*. The family is in all respects a divine arrangement of wonderful privilege and power. The covenant promises run through it, like the rivers which watered our original Paradise. And amidst all the changes of the fall and inflections of the curse, the family still retains glimpses of the glory of its first estate.

Parents are the original parties in education by divine appointment; those upon whom devolve the main duties and rights relating to the bringing up of the rising generation. They are, therefore, responsible to God for the education which their children receive. This education is commonly given, partly at home and partly in schools.

1. Home education, it is universally admitted, should be conducted on religious principles. The manner in which the scriptures require the religious instruction of children, is so emphatic that it constitutes an argument of great tenderness and power in favour of the personal religion of parents. God's plan is to teach religion to children through *the religion of their parents*. "These words which I command thee this day *shall be in thy heart*, and thou shalt teach them diligently to thy children." First, in the heart of the parent; thence to be transplanted into the hearts of the children.—Another remarkable peculiarity of scriptural teaching on the subject of education is that *its entire stress is laid upon religious instruction*. The knowledge of God and of the way of salvation is the great topic. Secular training is not the subject of divine promises, is not the aim of revealed precepts, is not the object of the great plan of redemption. Everything centres about soul-knowledge. The nurture of the Lord, the training in the way the child should go, the beginning of wisdom, the early remembrance of the Creator, these are the points on which the scriptures insist, and which parents are under obligations to make prominent. As the original parties in education, parents are set over the household to give law and knowledge to its inmates.

2. But education is not confined to the precincts of home. From the necessity of daily toil, from incompetency of parental qualification, and from real or supposed advantages of various kinds, children are sent to select or public schools for higher acquisitions. The responsibility of their education, however, still abides upon the parents. It is the duty of the latter to see that the schools where their children go are Christian schools, and that their teachers are Christian teachers. Circumstances may indeed be of so peculiar a nature as to preclude the possibility of making use of schools, where all the desired advantages can be realized. Every parent has, of course, the liberty of deciding what is duty, in subjection to the law of Christ. No plea is more false, however, in justification of non-religious schools, than the idea that religion does not belong to day schools. Religion belongs to education wherever it is conducted. The principles of education are the same in the school as at home. Fireside principles are school-house principles. Religion belongs to the culture of the human soul on whatever soil that culture may be conducted. And it becomes parents to remember that God will hold them responsible, according to their light and opportunities, for the irreparable evils brought upon their children by a mischievous and godless education.

Parents are the chief parties in the whole work. They are at the head of authority and of obligation throughout the entire process of training, private and public, and are always to be recognised as divinely instituted guardians of the children "whom God has graciously given" to them.

#### THE CHURCH A PARTY IN EDUCATION.

I. In the first place, the Church is a party in education, because the TRUE OBJECTS and NATURE OF EDUCATION NECESSARILY INCLUDE THE INCULCATION OF RELIGION.

The idea of training up an immortal being with no higher aim than to qualify him for certain duties in this life, is one of the false and popular maxims of the day. Education, in its true aim, takes a wider range than the life that now is, and comprehends both the mortal and the immortal destiny of its subjects.

The true *object* of education includes religion. The training work has reference to all the powers capable of being trained, whether intellectual, moral, or physical. The mind is not the only part of the complex being which is to be subjected to the influences of education; but the feelings, and especially the moral feelings and discernments, claim the right of culture as inherent and essential elements of humanity. True philosophy acknowledges the conscience as an important department in the constitution of the human soul;—not an appendage, to be neglected or not according to circumstances, but a constituent of the nature of man, susceptible of cultivation, and greatly needing it under all the exigencies of human depravity. Under no circumstances, then, can religion be properly excluded from a system of education. It enters into the training system as naturally and lawfully as any other branch of knowledge; and if its importance be taken into view, it is the last branch of instruction that ought to be undervalued. Indeed, it can only be banished from institutions of learning on principles which are as unfounded in true philosophy as in genuine piety, and which, by degrading man to a mere creature of intellect, cast indignity upon his moral and immortal powers.

The right of religion to form a part in the course of instruction is further evident when the *nature* of education is carefully considered. Education is an *enlightening* process. It adds to the stores of knowledge. It delivers from ignorance, and enriches with instruction. It develops the mind, and, in the process of developing, it furnishes materials of thought, and prepares it for an increase of acquisitions. Now, shall education enlighten the human soul on all branches of knowledge except those which relate to divine truth? Does not the very fact that the training is an enlightening system prove that religious, the highest kind of all knowledge, ought to be included among its lasting and precious results?

But education also secures the *discipline and strengthening* of the faculties. This is no insubordinate, but a prominent, result. A thorough course of instruction always invigorates and disciplines, as well as enlightens. The mind acquires a self-control, a readiness to use its powers, a capacity of enlargement, which cannot be over-estimated. And is it right, under circumstances of such advantage, to omit the discipline of the moral faculties, to pass over the subjection of the conscience and of the will to the law of God and to the gospel of Christ? No considerations of worldly policy can justify the neglect of opportunities which can never be recovered, for strengthening the immortal part of our nature.

Again: education, in its nature, is a *moulding* process. It forms character, and gives direction to destiny. It has the elements of power. It controls the life, and sends forth its influences into eternity. No human being can undergo the processes of a course of education without receiving impressions for good or evil, which pass on with his years. There is a formative energy which works throughout the soul. The absence of religion in such a process leaves human nature to its own corruption, and destroys any well-grounded hope of moral and religious development, which is "the chief end of man." Education without religion is one of the most dangerous and heaven-daring experiments ever devised by man. It is not necessary that the course of instruction should be pervaded by an irreligious spirit, in order to render it hazardous in its moulding influences. The mere absence of religion, like the withholding of the good seed, insures the growth of weeds and thistles on the human soil. Negation of good is in all ordinary circumstances the very presence of evil.

The celebrated Robert Hall gives the following emphatic testimony on this subject:

"Next to the infusion of positive impiety, the most evil element in which the mind can be placed is that out of which religion is expelled. To live without God in the world, and to converse with those who thus live, is, only in a lower degree than positive impiety, less dangerous to a creature who is in a state of probation, and whose everlasting interest depends on acquaintance with, and obedience to, his Maker.

"I recollect, some years ago, that upon reading some very popular tales (moral tales, they are styled), the talent of which is exceedingly great, but which are distinguished by the total absence of religion, and the want of all reference to it, even in the scenes of death, the influence on my mind was such, that, during the time devoted to that reading, it was with great difficulty and perplexity I was able to discharge my ministerial duties. It became, therefore, painfully evident to me that to be conversant long together with trains of thought, or associations of ideas, from which religion is entirely excluded, is of most dangerous tendency; for religion is a positive thing, and, at the same time, it requires to be brought into view; it must be realized by an effort of the mind; it addresses not itself to the senses, does not occur naturally in the paths of life; it lies in an invisible state, and can only be realized by a positive act of faith, and be made operative by a serious exertion of the mental faculties, by calling our attention to spiritual impressions, and thereby overpowering the mechanical and necessary operations of sensible objects."



If education enlightens, invigorates, and moulds, then religion should participate with its divine and holy truth in giving light, vigour, and direction throughout the whole course of instruction. And if the claims of religion are so prominent and authoritative in the educational work, as indicated by the objects and nature of education, it is clear that the Church, which is the guardian of the former, is one of the parties in the latter.

II. The Church is a party to education, because TEACHING IS ONE OF THE FUNCTIONS OF THE CHURCH. This position in the abstract will scarcely be denied. God makes use of his Church to "teach all nations." It is her very vocation to instruct in divine things. The great practical question here for consideration is, how far the teachings of *other* things besides pure religion is embraced within the scope of ecclesiastical authority?

In answering this question so as to bring general learning within the lawful sphere of the Church, it is important to remember, in the first place, 1. That *the proper knowledge of the Bible calls into requisition learning of every kind*. History, geography, astronomy, mental philosophy, general literature, and in short, every department of knowledge is fairly subject to the demands of every one who desires thoroughly to understand the Scriptures. On the principle, therefore, that the greater includes the less, the Church has a right to teach the general branches of education as auxiliary to the interpretation and knowledge of the divine word.

2. It must also be remembered that, if secular knowledge is taught outside of the Church, and in a secular way, the opportunities for inculcating divine truth are rendered very unpromising. The Church cannot hopefully undertake the dissemination of religion throughout the world, when secular training is allowed to anticipate its aims.

3. In the third place, light may be thrown upon this subject by inquiring into the natural method of propagating religion among the ignorant and the heathen. Is it by education, or by simply preaching the word, or by a union of the two? Certainly by a union of the two. All our missionary stations have elementary schools and higher academies as indispensable auxiliaries in the work of teaching religion. These institutions cannot be trusted to foreign hands. The Church herself must superintend them with a religious interest which does not slumber. Her hopes of success are there. The great educational Institute, under Dr. Duff's care at Calcutta, has done as much to undermine Hinduism as all other causes combined. The Government institution, in which religion was not definitely taught, produced no impression upon the pagan mind, except to make it infidel. But the Spirit of the Lord has made the Christian institution of the Free Church of Scotland a terror to the Brahmins, whilst the other readily receives their patronage. Experience proves that in the propagation of Christianity the Church cannot forego the advantages

of superintending the mental cultivation of those she hopes to convert to the knowledge of the truth.

4. Let it also be considered that, in a Christian land, the Church succeeds in winning her youth to the Saviour in proportion as she combines the religious element with secular learning. It is indeed said that, in Christian countries, where there are so many other opportunities of inculcating religious truth, there is no necessity for the care of the Church in general education. In opposition to this statement, it may be confidently affirmed that fidelity to the Redeemer in daily education receives a blessing even where other privileges are realized to the greatest extent. What institutions enjoy the outpourings of God's Spirit? Is religion often, if ever revived, where the course of instruction is not leavened with religious truth and superintended by religious men? The promises of God are not with the ungodly. His covenant is with them that fear Him. Conversions to Christ are the joy of *religious* institutions.

5. The facility with which ministers become teachers of general knowledge, and the admitted relationship between the two professions of preaching and teaching, go far to establish the position taken. Probably nearly 300 of our ministers are engaged in teaching, and many of them in immediate connexion with the work of the ministry. The fathers of our Church signalled themselves as instructors of youth. Numbers of them personally established and superintended schools and academies. Did those men depart from their ordination vows? On the contrary, did not the general commission to preach the gospel, and to feed the lambs, authorize them to devote a large part of their energies in training the rising generation and in bringing the Gospel to bear upon their minds and hearts through the apparently circuitous, but really direct, course of public education?

6. Another principle, already alluded to in this Report, confirms the position that teaching is a function of the Church, viz.: the Scriptures lay no stress on *secular* education, but abound in exhortations in favour of *religious nurture*. If the religious so far exceeds the secular, if the two naturally go together, and if the religious belongs to the Church, then the right and duty of the Church to include the whole within its proper sphere is no unnatural inference.

Teaching being a function of the Church,\* the latter is one of the parties in education.

### III. Another circumstance, throwing light upon the position of

\* Dr. Junkin, in his inaugural address on Christian education, says: "Without fear of contradiction, therefore, from any quarter, we affirm TEACHING to be the leading, the all-important function of the Church."

For a full discussion of this point, reference is made to the sermon preached by *Dr. Hodge*, before the Board of Foreign Missions, in 1848; and to *Dr. Junkin's* address, at his inauguration as President of Washington College, Va. Both of these discourses will be republished in "HOME, THE SCHOOL, AND THE CHURCH."—*Cor. Sec.*

the Church respecting education, is, that HER CHILDREN ARE MEMBERS OF THE CHURCH. They sustain a covenant relation to God, and are within the enclosures of His visible kingdom, and thus entitled to the oversight of its appointed officers.

“The visible Church,” says the Confession of Faith, “consists of all those throughout the world that profess the true religion, *together with their children*, and is the kingdom of the Lord Jesus Christ, the *house and family of God*,” &c.\* If children belong to the house and family of God, and are members of the kingdom of the Lord Jesus Christ, then the constituted authorities of the house and kingdom are under obligations to see that such members are trained up “in the way they should go.”

The doctrine that the children of believers are members of the visible Church is uniformly maintained in the Confession of Faith. Thus, in the Larger Catechism, the answer to the *sixty-second* question is, “The visible Church is a society made up of all such as in all ages and places in the world do profess the true religion, *and their children*.”

Again, a part of the answer to the 106th question is, “Infants descending from parents, either both or but one of them, professing faith in Christ and obedience to him, are, in that respect, *within the covenant*.”

In the administration of baptism, a part of the instruction to be communicated is, that “*children are federally holy*,”† that is to say, they are to be regarded as included in the covenant of grace, and are the subjects of divine promises.

One more quotation from our standards will show that the doctrine of our Church places children in a very intimate relation to her authority, and enjoins their careful education. “Children born within the pale of the visible Church, and dedicated to God in baptism, are *under the inspection and government of the Church*; and are to be taught to read, and repeat the Catechism, the Apostle’s Creed, and the Lord’s Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ.”‡ It would be impossible for language to express, in clearer terms, the duty of the Church to watch over the education of her children, and to combine with all secular instruction that knowledge which accompanies salvation. The language of the standards of our Church sanctions the fundamental principles of our plans of education, both as to the union of learning and religion, and the “inspection” of ecclesiastical authority.

The basis of these teachings of our formulas is the Word of God, especially that tender saying of our Lord, when He blessed little children, “Of such is the kingdom of heaven.” Our commentators, generally, agree in referring this declaration to the church of Christ, of which infants are thus acknowledged members.

\* Chapter xxv. section ii., p. 134.

† Directory, ch. vii., sect. iv. p. 499.

‡ do. Ch. ix., sect. i. p. 504.

IV. In the fourth place, THE ORDINANCE OF BAPTISM justifies the Church in acting as a party in education and in establishing for her children religious institutions where their training may be conducted on principles which recognise their immortality.

The sacraments of the New Testament give peculiar solemnity to the ideas expressed in their administration. It will be seen that these ideas, as enjoined at Baptism, correspond with those in other parts of our standards, relating to the bringing up of children. The following are the words of our book :

“The minister is also to exhort the parents to the careful performance of their duty, requiring :

“That they teach the child to read the word of God ; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments, an excellent summary of which we have in the Confession of Faith of this Church, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them, as adopted by this Church, for their direction and assistance in the discharge of this important duty ; that they pray with and for it ; that they set an example of piety and godliness before it ; and endeavour by all the means of God’s appointment, to bring up their child in the nurture and admonition of the Lord.”\*

Two prominent ideas in the sacrament of baptism are, *first*, the dedication of the child to God, the Father, Son, and Holy Spirit ; and *secondly*, the openly assumed obligations of the parents to use every available and proper methods to imbue the child with the spirit and knowledge of religion. These two ideas cover the whole ground of Church education. The sacrament makes the Church a party to the instruction of her youth. For shall she exact covenant engagements of the most sacred character, and afford no opportunities to enable her members to fulfil them ? Shall the world be allowed to secularize institutions of learning, thus dishonouring the King of kings, to whom her youth are solemnly dedicated, and disowning the truth of his grace, of which she is the “pillar and ground ?” Shall the Church require that the child shall be taught to read the word of God, and then submit to the necessity of sending him to an institution where that word is not made the basis of instruction ? Shall prayers be exacted, and then institutions encouraged where prayer is never uttered ? Shall a godly example be enjoined, and then teachers be set over the child, whose example is often irreligious in fact, if not in form ? In a word, shall the sacrament of the Church enjoin a thoroughly religious nurture, and the practice of the Church rest satisfied with the nurture of the world ? Let any person go from the administration of the ordinance of baptism on the Lord’s day, to a religious academy on the succeeding day, and he will recognise the careful watchfulness of

\* Directory, Chapter IX., Section IV., p. 487.

the Church in the consistent system of her instructions. If she is not a party to education, who is?

V. Again. The Church is a party to education, because she has A GREAT INTEREST IN THE WORK.

It is said, that the State has a great interest in enlightening the minds of her citizens, and in qualifying them for the performance of their civil and political duties. But, how much higher interest has the Church in training up men for "glory, honour and immortality?" Besides enlightening, it is her aim to convert, to sanctify and to save; to inculcate, in addition to all other knowledge, love to God and love to man, and especially the love of God towards men, as manifested in the redeeming work of Christ.

Is it said, that the State can attend to secular and the Church to religious knowledge? This division of education into the human and the divine so as to secure separate and opposing agencies, is one of the most cunning stratagems of Satan. No such dividing line is authorized by the great Proprietor, who owns the whole estate. The entire work of education is, from the nature of the case, to be carried on religiously; and religion is an important part of the whole work. There may be a division of labour, but no exclusion to religion. Every department of education must be conducted religiously, or in a religious spirit; and Christianity may be, and should be inculcated even in departments of knowledge, where formal religious instruction is not admitted. It is impossible to make a partition of secular instruction to the State, and of religious instruction to the Church, if the mind and conscience act and react on each other. Moreover, by existing arrangements, the Church has nothing to do with the public religious teaching of the children of her congregations except on the Sabbath; so that the partition referred to is both dishonouring to religion in its conditions as well as in its nature. It is true, that the children of pious parents may receive religious instruction at home; but aside from the circumstance that the teaching hours and the teaching place of school ought never to be without the matter that should be taught everywhere, there are three facts which render it important for religion to be taught at school. 1st. Many pious parents do not give much, if any, daily religious instruction to their children. 2d. Whatever may be the amount of knowledge communicated at home, there is a demand for more at school. And 3d. The children in the congregation, whose parents are not pious, receive no religious teaching at home at all. The parcelling out of the kinds of instruction cannot, therefore, be tolerated on the principle of an equal dividend of advantage. The Church is sure to lose by any such process. Her true position is to afford her youth all the instruction she is capable of imparting through her own divinely ordained agency, especially on the Sabbath, and to afford them all the additional advantages that may be easily and of right demanded in the organization of the daily school.

The Church has the greatest possible interest in the religious training and in the salvation of her youth. Unless early life be improved in the assiduous inculcation of the truths and duties of religion, there is comparatively little hope of the formation of character on a religious basis. However much interest the State may have in the qualifications of her citizens to discharge aright their political obligations, the Church has much more at stake in preparing the rising generation to "seek first the kingdom of God, and his righteousness." The Church, therefore, in view of the momentous interests involved, is a lawful and rightful party in education.

VI. The Church is a party in education, because SHE IS ABLE EFFECTUALLY TO SUPERINTEND AND TO PROMOTE THE WORK. And this in three respects.

1. The Church has the *true educational spirit*. She is committed in all her principles to take a deep and affectionate interest in the young. "Feed my lambs" is the exhortation of the Redeemer. "Parents, bring up your children in the nurture and admonition of the Lord" is the apostolic precept. Baptism, as has been mentioned, enjoins consecration to God, and religious instruction of a thorough kind. The Sabbath Schools of the Church carry forward the lessons of religion in the sanctuary. The true excellence of all this care is, that it is of a religious nature. The aim of the Church is high as heaven. Her educational spirit has a concern for the communication of spiritual as well as temporal knowledge; and in this enlarged and Christ-like sensibility, she possesses a claim of being able to engage in the work with a zeal suited to command confidence and success.

2. The *officers* of the Church, the guardians of her spiritual affairs, have the requisite qualifications to superintend the education of her youth. The ministers and elders of the Presbyterian Church are a body of men far more competent to manage educational interests than the politically selected and elected trustees of the State schools. The latter are frequently not only ignorant, but destitute of principle and even of morality. The State does not ordinarily prefer religious men for any office; and the frequent incapacity of incumbents to fill their trusts, from the higher to the lower departments, is a fact not particularly encouraging in regard to the administration of educational affairs. In many cases, however, excellent officers are provided by the State, but they are not believed to be, on an average, equal to those furnished by the Presbyterian Church in her ministers and elders.

3. The Church can alone *supply teachers* possessing the true qualifications for their calling. If our views of education are correct, fitness to teach religion is one of the highest qualifications of a general teacher. This great profession has been deeply degraded by the secular spirit in which all the operations of education have been carried on. Many engage in teaching with the

same mercenary views which influence the pedlar in disposing of his wares. Not unfrequently, too, teachers are persons of low moral character. One of our Presbyteries lately met in a neighbourhood where the district school was taught by an intemperate Roman Catholic. Although laudable efforts are being made in some of the States to improve the qualifications of teachers by the establishment of Normal schools, yet with every improvement devised by State legislation, the fundamental qualification of piety is overlooked. The teachers who are furnished through the Church by the grace of God with this high endowment, are the only safe ones to whom the training of youth can be intrusted.

The Church possesses, in her educational spirit, intelligent officers and trustworthy teachers, the ability to conduct the work of education on a true and safe basis.

VII. THE HISTORY OF THE CHURCH proves it to be a lawful party in the training of the rising generation.

The Board beg leave to refer to their Report of 1848, for statements in some detail, in proof of the historical connexion between religion and learning. At present, they merely recall the attention of the General Assembly to the fact that the Presbyterian Church has been the unwavering advocate of its right to engage in the work of education. CALVIN, the acknowledged father of free common schools, devised and successfully established a complete system of Christian education in the republic of Geneva. JOHN KNOX, who, in the Providence of God, was then an exile from Scotland, tarrying at Geneva, imbibed the spirit and wisdom of the French Reformer; and on his return to Scotland in 1559, immediately took measures in the General Assembly of the Church of Scotland to establish throughout the country the system of parochial schools, whose fame is Scotia's and the world's.

The American Presbyterian Church, at a time when its feeble congregations and scattered population rendered it difficult to accomplish much in a systematic manner and by ecclesiastical authority, undertook the supervision of an institution of learning. In 1739, the "Synod unanimously approved the design," "for erecting a school, or seminary of learning." In 1743, the Presbyteries of Philadelphia, New Castle, and Donegal, agreed to "open a school for the education of youth;" but believing that "the proper method for this end cannot be so well secured without the Synod," the matter was again referred to the Synod, who took the school under their care in 1744.

The College at Princeton was established through the agency of the Synod of New York and New Jersey; and a close connexion existed between that body and the college, until the Theological Seminary at Princeton went into operation. The relation of the Presbyterians to the provincial government under George II. may have been a reason why a more formal connexion with the Church

was not recognised. It is well known that Gilbert Tennent, among others, was opposed to allowing the State any share in the government of the institution.

In 1771, the Presbytery of Hanover took up the subject of education, and persevered in measures which ultimately resulted in establishing Hampden Sidney, and Washington Colleges, in Virginia. In 1791, the Synod of Virginia took measures whose prosecution resulted in Father M'Millan's Academy in the Presbytery of Blairstown, afterwards Jefferson College, Pa., and in the Academy of the Presbytery of Transylvania, Kentucky, which finally resulted in Centre College. No chapter in the educational history of the Presbyterian Church is more significant of the duty and necessity of ecclesiastical action in the training of the rising generation, than that supplied by the history of the Transylvania Academy, Kentucky.\*

Without entering into further details, it is sufficient to observe that other Synods continued to take action on the subject of denominational education, until the Assembly of 1847 finally sanctioned the general plan. It may be affirmed, therefore, not only that the Reformed Churches generally, and the Presbyterian Churches in particular, of Geneva and Scotland, recognised their right to engage in the training of the young, but that our own Church in this country has always taken the same view. Circumstances, indeed, have caused her to acquiesce in State institutions in different places and at different times; but she has never done homage to the State so far as to surrender her own absolute right to educate, whenever she has seen fit to exercise it. The measures of education, adopted by the General Assembly for the last five years, are the crowning testimony of our Church in regard to her being a lawful party in education.

VIII. A true survey of this interesting subject takes in eternity as well as time; and the REVELATIONS OF THE ETERNAL WORLD will disclose that the Church was a party to education.

Many of the inhabitants of heaven will *reach their destiny of bliss* through the religious training of the Church. God has ordained among second causes none more influential of salvation than a Christian education. There is no surer guidance for the right road than right training. Multitudes out of every tribe, and kindred, and tongue, and people, will owe their salvation to the religious instruction imparted in early life. And just in proportion to the care exercised by the Church in this great work, will the wisdom of her measures be exalted throughout eternity, and her intimate and legitimate alliance with education be disclosed. During the last year several hundred of our youth have been converted to God in institutions of learning. When we consider the

\* Dr. Davidson's History of the Presbyterian Church in Kentucky.



multitude brought to Christ through faithful religious instruction at home and in the school, and then consider the influence wielded by these in the salvation of others, the Church will stand forth, in heavenly glory, an admitted party in the great work of Christian education.

Instruction will be carried forward *for ever* among the saints within the circle of the Church on high. The knowledge acquired here, which is but in part, will be perfected above. Our education is progressive beyond this life, amidst advancing attainments from glory to glory. In heaven there is no separation between knowledge that is secular and that which is divine; but all the knowledge of the redeemed will render supreme homage to spiritual things, and Christ be all in all. The Church triumphant will see her ransomed ones engrossed with those themes which the Church militant insisted upon magnifying in her earthly institutions. Amidst the revelations of eternity, and the perpetual acquisitions of the saints, the superior importance of religion will be realized in full vision. The subjects which will thus occupy the Church for ever and ever, justly claim now such influence from her supervision as entitles her to be a party to their inculcation.

All the measures of Christian education terminate in *glory to God in the highest*. God is their aim and their end. A merely secular education will be seen, in the light of heaven, to have been trifling with knowledge and probation, with truth and eternity. Christian nurture, on the other hand, will shine forth in its enduring relations to the declared glory of the Most High.

The Board believe that the Church is justly entitled to be regarded a party in education, because the true objects and nature of education necessarily include the inculcation of religion; teaching is one of the functions of the Church; children are considered by our standards as members of the Church, and under her care; the ordinance of baptism justifies the Church in establishing for her children religious institutions; the Church has a great interest in the work; the Church is able effectually to superintend and to promote it; the history of the Church proves it to be a lawful party in the training of the rising generation; and the revelations of eternity will confirm the important relations of the Church to this great subject.

#### THE STATE A PARTY IN EDUCATION.

The State may also be considered a party in education.

The object, however, of the State, in its organization, is not to teach, but to administer justice and to protect mankind. The defence of the rights of persons and of property, and the general welfare of society, are the special ends to be secured by the State. Any participation in the work of *education* is rather the result of

the voluntary surrender of this power, or the neglect of its exercise, by parents and the Church, than inseparable from the true nature of State supervision.

It is clear that the State has a great interest in the education of the community. Not only are general prosperity and enterprise identified with education, but the prevention of crime seems to follow in its train. The State also has peculiar facilities to conduct the work, arising in part from enrolling its citizens under its authority without reference to denominational preferences; and in part from the ability to secure the requisite amount of funds by taxation. Under certain circumstances, the State might engage in the work of education without detriment to the interests of religion; as, 1st, when there was a uniformity of religious sentiment which admitted the direct teaching of the doctrines of grace in the public schools; or, 2d, when the law authorized an application of the public funds to institutions under the care of religious bodies (provided these bodies were all evangelical), leaving each to decide the quantity and quality of religious instruction; or, 3d, if there were sufficient Protestantism, and sufficient union among Protestants, to require the inculcation, under religious teachers, of the general views of religion common to evangelical denominations. None of these conditions, however, can be expected to prevail in this country to any great extent, or even for a long time in districts where they at present may have toleration.

The mere reading of the Bible, which is accepted by many as a compromise in the way of Christianizing the public schools, does not fulfil the purposes of a religious education. For, 1st, what would be thought of a teacher who would consider the mere reading of a lesson in arithmetic, geography, or history, as a substitute for its regular study, and for its satisfactory inculcation upon the mind? 2dly. Religious truth communicated irreverently, or without the religious spirit, as would commonly be the case under the State system, is, in ordinary circumstances, more likely to harden than to benefit. And, 3dly, there is no prospect of the permanent introduction of the common version of the Bible in our schools in the midst of Roman Catholic agitation, and the opposition of Infidelity and Indifferentism. As a practical question, therefore, education under State authority is reduced to a secular basis, the exceptions not being sufficiently numerous or permanent to complicate the issue. Nor can it be seen what right the State has to teach religion at all, unless on the principle of the union of Church and State,—an idea universally repudiated in this country. Neither in theory nor in fact, therefore, can the State system be expected to differ from its present prevalent character of religious indifferentism.

The value of State interposition, in its existing form, rests mainly upon the advantages arising from the intellectual elevation of the community. These advantages are believed by many to be so

great as to render the public schools not only the least of evils, but public blessings. The Board of Education are disposed to regard the common schools of the land in the most favourable view their peculiar and anomalous character will bear. But the State system at best is an unsatisfactory substitute for a higher and a better system. The General Assembly, under whose authority the Board act, have recommended a plan of education far superior in theory and practice; for this plan aims at securing the salvation of the soul, in connexion with the highest attainments of temporal knowledge.

Although the State, as one of the parties in education, may assume the power to establish institutions of learning, just as any individual may on his own responsibility, it is maintained that the State has not only no monopoly in the work, but that its agency is properly of inferior authority to that of both parents and the Church.

These brief hints respecting State connexion with education lead to the following more formal conclusions:

1st. The State has no divine warrant, in the nature of its organization, to take part in the work of education, much less to control it.\*

2d. Its agency in its present form and under present circumstances may be justified by the exigency arising from the neglect of the original parties to supply the wants of the community.

3d. State education must practically exclude religious teaching.

4th. The present State system is an inferior and temporary dispensation, which, like some things under the laws of Moses, may be tolerated as antecedent to the introduction of a more perfect system.

5th. State co-operation, by means of pecuniary grants to Christian institutions, may be lawful under circumstances which involve no connivance with fundamental error.

The chief interest, which the Board of Education have had in this discussion, is to sustain the prerogatives of the Church of Christ in the instruction of her children. Whatever may be yielded to the State temporarily, and in view of present exigencies, it is clear to the Board, that the Church has a divine title to engage in the work of public education; and that it is both right and wise for the General Assembly to persevere in efforts to establish religious institutions of every grade, under the care of the Church, as extensively as possible.

\* "The whole functions of civil government may be summed up in a word—THE ADMINISTRATION OF JUSTICE." *Dr. Junkin.*

"We search in vain within the Bible, or in the book of true philosophy without it, for any evidence, that teaching was ever committed by the Creator to the civil magistrate, as one of the functions of his office." *Do.*

## CONCLUSION.

In conclusion, the Board of Education represent to the General Assembly, that the position taken by the Presbyterian Church on the subject of education, is one that ought to be steadfastly maintained.

1. The *covenant obligations* of the Church to the youth committed to her care, require diligent adherence to our present policy. The wisdom of this world might be intimidated by the difficulties which surround an unpopular, but great enterprise, and time-serving religion might also yield principle to policy. But the spirit of Presbyterianism, stern and unconquerable in its reliances upon a sovereign God, is not wont to count the cost of worldly favour, or measure the length or breadth of sacrifices and trials. Whatever is right it undertakes to do. The education of the youth of the Church is one of the most tender concerns of covenant obligation. It cannot be surrendered without faithlessness to a mighty trust.

2. The vindication before the world of *the rights of the Church, as a party to education*, demands perseverance in her present measures.

In some quarters, the Church is regarded as an officious intermeddler with a subject which does not belong to her; as assuming jurisdiction not her own. Her efforts in education are considered encroachments upon the measures of government. But, it becomes the Church to maintain her inalienable rights before God and man. It is her prerogative to exalt the claims of religion and to testify to the truth as it is in Jesus. Unless the Church interpose, the dogma that "religion has nothing to do with education" will become more and more prevalent, and the whole work be consigned to political management. The people of God, in their private and associated capacity, as true parties in the training of the rising generation, are called upon to vindicate their rights in the midst of a gainsaying generation.

3. *The influence of the Assembly upon the State system* is not without hope. In a number of instances, the most happy results have been realized in the State schools by increased care in the choice of teachers and improvements in the course of instruction. The action and measures of the General Assembly have been scrutinized and watched with interest by those who take no concern in our general Church affairs. Our influence will naturally be felt for good upon the institutions of the State; and it is not the least of the testimonies in favour of a good cause, that its incidental influences are both powerful and salutary.

4. *The prosperity of our own Church* is closely connected with the progress of our educational measures. Every effort put forth in the name of Christ for the training of the young, brings a blessing to the heart that prompts it. Church prosperity is connected

with Church enterprise, Church zeal and Church labours, and especially with enterprise, zeal, and labours in behalf of the young.

5. The present educational measures of the Church are *advantageous to the interests of* the two other parties in the work,—Parents and the State.

Religious education in public institutions co-operates with parental training, by being consistent with the principles of the teachings at home, by supplying its defects, where any exist, and by advancing to attainments far beyond its unaided instructions. Such education tends, moreover, to react upon parental fidelity, and to supply motives for prayer and persevering energy. No greater riches can fall to the lot of a family than children trained on a scriptural basis, and returned to a parent's arms and heart with characters moulded by the influences of religion.

The State is equally benefitted by institutions which honour the living word of God. Youth, educated within their walls, go forth to occupy posts of honour and importance in the service of the country. Righteousness exalts a nation, through the example and influence of righteous men aiming to promote the public good in the fear of God. What our country greatly wants is men whose public spirit is sanctified by religion; whose principles, drawn from the sacred oracles, shall purify the councils of the nation, and embody true greatness before the world. Such men can only be raised up in divine Providence by the instrumentality of religious training. Such a man was the late GOVERNOR M'DOWELL, of Virginia,—an elder in the Presbyterian Church, who has been called to his rest since the meeting of the last General Assembly,—a venerable man, gifted of God with every endowment of person and of soul; but the crown of gifts was the grace of salvation, and the excelling ornament the religion of our Lord Jesus Christ.

With these views of the importance, excellence, and necessity, of the measures of education, superintended by the General Assembly, the Board of Education respectfully submit their Annual Report.

By order of the Board.

CORTLANDT VAN RENSSELAER,  
*Corresponding Secretary.*

# APPENDIX.

## ACTION OF THE GENERAL ASSEMBLY.

THE following is the action of the General Assembly on the Annual Report of the Board of Education.

1. *Resolved*, That the claims of the home and foreign field demand a large increase in the ministry of the Presbyterian Church; and that, at a time when the candidates seem to be decreasing instead of increasing in number, and death to be multiplying its ravages in the ministerial ranks, it is especially incumbent on the Church to use all Scriptural means to train up her youth with more direct reference to the preaching of the everlasting gospel.

2. *Resolved*, That the Assembly recognise with gratitude the goodness of God in pouring out his grace upon several of our institutions of learning during the past year: and whilst the churches are invoked to pray without ceasing to the Lord of the harvest for the continuance of his favour, the last Thursday of February next is recommended for general observance as a day of *special* prayer for the Divine blessing upon the youth of our land who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by the grace of God for the work of the ministry.

3. *Resolved*, That this Assembly re-affirms its testimony in regard to the importance of establishing education upon a religious basis, as recommended by preceding Assemblies; and, viewing the Church as a party interested in education within its sphere, it invites its judicatories, according to their wisdom under their various circumstances, to see that the youth within their bounds have access to institutions of learning where the truths and duties of religion shall be assiduously inculcated.

4. *Resolved*, That the Board of Education in its important departments of benevolent operation, be recommended to the patronage of our churches, and that the Presbyteries and Synods endeavour to have its objects annually presented in such manner as may be deemed expedient, with a view to increasing the means of educating pious young men for the ministry.

## MEMBERS OF THE BOARD OF EDUCATION.

FIRST CLASS, ELECTED IN 1849.—TERM OF SERVICE WILL EXPIRE IN 1853.

## MINISTERS.

John Hall, D.D.,  
 Nicholas Murray, D.D.,  
 A. Macklin,  
 William S. Plumer, D.D.,  
 W. B. M'Hvaine,  
 J. McDowell, D.D.,  
 J. N. Campbell, D.D.,  
 G. B. Perry, D.D.

## LAYMEN.

Archibald Robertson,  
 W. R. Thompson,  
 Matthew Newkirk,  
 Joseph B. Mitchell,  
 William Harris, M.D.,  
 William Nisbet,  
 Robert Soutter, Jr.,  
 Andrew Harris.

SECOND CLASS, ELECTED IN 1850.—TERM OF SERVICE WILL EXPIRE IN 1854.

## MINISTERS.

Francis Herron, D.D.,  
 William Neill, D.D.,  
 Joseph H. Jones, D.D.,  
 W. H. Ruffner,  
 Francis McFarland, D.D.,  
 Charles Wadsworth,  
 William H. Green,  
 John Miller.

## LAYMEN.

James Lenox,  
 William Maxwell, Esq.,  
 James N. Dickson,  
 Stephen Colwell, Esq.,  
 Jos. P. Engles,  
 Eugenius A. Nisbet, Esq.,  
 James Dunlap,  
 John J. Bryant,  
 Wilfred Hall.

THIRD CLASS, ELECTED IN 1851.—TERM OF SERVICE WILL EXPIRE IN 1855.

## MINISTERS.

Philip Lindsley, D.D.,  
 David Magie, D.D.,  
 George Potts, D.D.,  
 A. W. Leland, D.D.,  
 C. W. Shields,  
 M. B. Hope, D.D.,  
 Wm. W. Phillips, D.D.,  
 Wm. Chester, D.D.

## LAYMEN.

Daniel McIntyre,  
 Nathaniel Ewing, Esq.,  
 Thomas McKeen,  
 Humphrey H. Levitt, Esq.,  
 Frederick V. Krug,  
 Joseph Patterson, Esq.,  
 Wm. S. Ridgley, M.D.,  
 James H. Fitzgerald,  
 James Blake.

FOURTH CLASS, ELECTED<sup>a</sup> IN 1852.—TERM OF SERVICE WILL EXPIRE IN 1856.

## MINISTERS.

John McCluskey, D.D.,  
 S. K. Talmage, D.D.,  
 S. Ramsey Wilson,  
 J. McElroy, D.D.,  
 Wm. L. Breckenridge, D.D.,  
 S. Williamson, D.D.,  
 Phineas D. Gurley,  
 Samuel D. Alexander,  
 C. Van Rensselaer, D.D., *ex off.*

## LAYMEN.

Alexander Osbourn,  
 Henry Potter, Esq.,  
 Samuel Hepburn, Esq.,  
 Thomas Hendersson,  
 J. D. Reinboth,  
 Mark Hardin,  
 Gilbert T. Snowden,  
 Patrick Murphy, Esq.,  
 Grigsby E. Thomas, Esq.

## OFFICERS OF THE BOARD OF EDUCATION.

James N. Dickson, *President*.  
 John McDowell, D.D., }  
 James Dunlap, } *Vice-Presidents*.  
 Wm. Harris, M.D., }  
 C. Van Rensselaer, D.D., *Corresponding Secretary*.  
 Wm. Chester, D.D., *Associate Secretary and General Agent*.  
 C. W. Shields, *Recording Secretary*.  
 Joseph B. Mitchell, *Treasurer*.  
 Alexander Osbourn, }  
 James Dunlap, } *Auditors*.

The Board meet on the first Thursday of every month, at 4 o'clock, P.M.

## EXECUTIVE COMMITTEE.

James N. Dickson, <i>Chairman</i> ,	James Dunlap,
William Neill, D.D.,	Wm. Harris, M.D.,
John Miller,	Alexander Osbourn,
C. W. Shields,	Wilfred Hall,
William Chester, D.D.,	Daniel McIntyre,
C. Van Rensselaer, D.D., <i>ex off.</i>	Joseph B. Mitchell, <i>ex off.</i>

The Executive Committee meet every Thursday, at 3½ o'clock, P.M.

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*Letters and Communications* for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies, and Colleges, &c., may be addressed to the Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

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Remittances of money may be addressed to JOSEPH B. MITCHELL, Esq., *Treasurer*, Mechanics Bank, Philadelphia.

Payments may also be made to Mr. Wm. Rankin, Jr., Mission House, New York; Messrs. Leech, McAlpine & Co., Pittsburgh; Mr. J. M. Rutherford, Louisville, Kentucky; Mr. Thomas Moodie, Columbus, Ohio; or at the Presbyterian Education Rooms, 265 Chestnut Street, Philadelphia.

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*Addresses or Sermons* on the subject of Education, *Reports* of State superintendents, of committees or of trustees of schools, academies, and colleges, *Catalogues* of literary, scientific, or theological institutions, or any *documents* bearing on this general subject, will be thankfully received at the Presbyterian Education Rooms, No. 265 Chestnut Street, Philadelphia. A suitable acknowledgment will be made, as far as possible, of all such favours.



## ABSTRACT OF PAYMENTS.

*Abstract of Payments on account of the Board of Education, from May 5th. 1851, to May 5th, 1852.*

## MINISTERIAL EDUCATION.

Expenditures on account of Candidates, viz.			
In their Theological course,	.	.	\$12,788 75
“ Collegiate do.	.	.	8,700 73
“ Aeademical do.	.	.	3,068 59
			<hr/> \$24,558 07

## GENERAL EDUCATION.

Expenditures on account of Schools,	.	.	.	\$1,399 35	
do. do. Aeademies,	.	.	.	1,380 21	
do. do. Colleges,	.	.	.	3,550 00	
do. do. Teachers, &c.	.	.	.	75 00	
				<hr/>	6,404 56

## OFFICE DEPARTMENT.

Corresponding Secretary's salary,	.	.	.	\$1,800 00	
Clerk and Book-keeper's do.	.	.	.	1,000 00	
				<hr/>	2,800 00

## AGENCIES.

General Agent's salary,	.	.	.	\$1,933 33*	
do. travelling expenses,	.	.	.	337 72	
Rev. William Speer's salary,	.	.	.	800 00	
do. travelling expenses,	.	.	.	221 22	
Rev. James Wood's, D.D., salary,	.	.	.	250 00	
do. travelling expenses,	.	.	.	35 30	
				<hr/>	3,577 57

\* For 13 months.

## MISCELLANEOUS.

Printing Annual Report, 1851, Circulars, &c.; proportion to Ministerial Fund, \$241 12; to General Fund, \$53 88,	.	.	.	\$295 00	
Office Rent, \$250 00; Care of Rooms, \$43 30 .	.	.	.	293 30	
Postage, \$180 56; Stationary and Binding, \$20 59:	.	.	.	201 15	
Lawyer's Fee, \$25 00; Furniture, \$9 47: Sundries, \$24 67,	.	.	.	59 14	
				<hr/>	848 59
Total Expenditures,	.	.	.		<hr/> <hr/> \$38,188 79

Of which, Ministerial Education Fund,	.	.	.	\$31,730 35	
General do. do.	.	.	.	6,458 44	
				<hr/>	\$38,188 79

# TREASURY REPORTS.

## I. TREASURY AT PHILADELPHIA.

1852. <i>May</i> 5. To cash paid Ministerial Education Fund, \$29,135 26 " " " " General 6,383 44 " " " " African 56 " " " " Teachers' 75 Balance in Ministerial Education Fund, 4,052 58 " " " " General 468 27 " " " " African 1,077 86 " " " " Teachers' 110 <hr/> 40,358 41	1851. <i>May</i> 5. Balance in Ministerial Education Fund, \$4,182 37 " " " " General 17 97 " " " " African 1,033 86 <hr/> \$5,234 20	1852. <i>May</i> 5. Cash received for Ministerial Ed Fund, 28,005 47 " " " " General 6,833 74 " " " " African 100 " " " " Teachers' 185 <hr/> 35,124 21 <hr/> 40,358 41
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The undersigned, Auditors of the Board of Education of the Presbyterian Church, have examined the accounts of the Treasurer, J. B. Mitchell, and find them correct, leaving in his hands a total balance of five thousand seven hundred and eight dollars and seventy-one cents.

ALEX. OSBOURN, }  
 JAMES DUNLAP, } Auditors.

## II. TREASURY AT PITTSBURGH.

1852. <i>May</i> 1. To cash paid Ministerial Education Fund, \$3,304 43 Balance, 733 38 <hr/> 4,027 71	1851. <i>May</i> 5. Balance as per last Report, \$ 405 12 Cash received during the year, 3,622 69 <hr/> 4,027 71
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## III. TREASURY AT LOUISVILLE, KENTUCKY.

1852. <i>May</i> 1. To cash paid Ministerial Education Fund, 772 16 Balance, 42 65 <hr/> 814 81	1852. <i>May</i> 5. Cash received during the year, 814 81 <hr/> 814 81
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## IV. TREASURY AT COLUMBUS, OHIO.

1852. <i>May</i> 1. To cash paid Ministerial Education Fund, 187 50 Balance, 7 78 <hr/> 195 28	1851. <i>May</i> 1. Balance as per Report of date, 21 21 1852. <i>May</i> 1. Cash received during the year, 174 07 <hr/> 195 28
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The undersigned, Auditor of the Board of Education, having examined the accounts of the Treasuries at Pittsburgh, Louisville, and Columbus, as they appear on the books of the Board, find the balances as follows, viz., at Pittsburgh, seven hundred and twenty-three dollars and thirty-eight cents; at Louisville, forty-two dollars and sixty-five cents; and at Columbus, Ohio, seven dollars and seventy-eight cents.

ALEX. OSBOURN, Auditor.

## GENERAL RECAPITULATION.

	Receipts 1852.	Total Income.	Payments.	Balances 1852.
Philadelphia, May 15th, 1852.	\$4,182 37	\$32,187 84	28,135 26	4,052 58
Philadelphia,	469 12	4,027 81	3,304 43	723 38
Pittsburgh,	814 81	814 81	772 16	42 65
Louisville,	21 21	195 28	187 50	7 78
Columbus,	4,908 70	37,225 74	32,399 35	4,826 39
Ministerial Education Fund,	17 97	6,833 74	6,383 44	468 27
General	1,033 86	1,133 86	100	1,077 86
African	185	185	185	110
Teachers'	39,735 78	45,206 31	38,013 79	6,182 52

## RULES AND REGULATIONS OF THE BOARD.

## MINISTERIAL EDUCATION.

THE special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of Ministerial Education, inasmuch as difficulties and delays, both in the reception and quarterly payments of students, as well as other inconveniences, sometimes occur through inattention to them.

## I. ON THE RECEPTION OF CANDIDATES.

ART. 1. Every person looking forward to the ministry, is required to present the testimonials of a Presbytery before he can be assisted by the Board.

ART. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination.

ART. 3. The examination shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

ART. 4. An Education Committee, appointed by the Presbytery, may examine and recommend applicants during the interval of the meetings of the Presbytery: and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of students.

ART. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the applicant, his age, residence, church-membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

## FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of \_\_\_\_\_ held at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_ 18\_\_\_\_, the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, is hereby recommended to receive aid from its scholarships.

\_\_\_\_\_, *Stated Clerk.*

Name.	Age.	Residence.	With what church connected.	Stage of education.	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the Report is made by the *Education Committee*, the above form may be altered to correspond.]

ART. 6. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

ART. 7. Applicants will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery, in conformity to these rules.

ART. 8. When a student, who has been pursuing, under the care of the Board, his studies preparatory to the ministry, shall be ready to enter the theological seminary, he must submit to an examination by his Presbytery on all the points required by the Form of Government. And if such examination be sustained, he shall thenceforth, and not till then, be considered officially a candidate for the ministry.

Previously to entering upon theological studies, all young men who have the ministry in view shall be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made.]

## II. ON SCHOLARSHIPS AND APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid; and also, that those who receive her aid shall, at stated intervals, prove themselves entitled to it. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

ART. 1. The appropriations of the Board are made under the form of *scholarships*, with the purpose of bearing witness, on behalf of the Church, to the importance of high literary attainments in all who have the ministry in view, and to the necessity of possessing these attainments as a condition of securing and retaining the scholarships.

The scholarships are intended to express, on behalf of the candidates, the equivalent returned to the Church in the form of adequate literary and theological preparation for the sacred office.

ART. 2. No student shall receive the avails of a scholarship, until the testimonials of his Presbytery are received by the Board; and new testimonials will always be required at the commencement of the theological course.

ART. 3. Every person on a scholarship, shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

ART. 4. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When any one is recommended by a Presbytery at a period intervening between the quarter days, his first appropriation shall be a proportional part of the quarterly allowance.

ART. 5. The maximum of scholarships shall not exceed one hundred dollars to theological students and seventy-five dollars to all others.

ART. 6. No payment shall be made in advance.

ART. 7. Tuition and boarding shall always be first paid out of the appropriations, and the Board will, in no case, be responsible for debts of students.

ART. 8. As the scholarships of the Board necessarily fall short of the entire wants of the students, so the friends of each, and the student himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

## III. GENERAL RULES AND DIRECTIONS.

ART. 1. Every student shall be considered as under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

ART. 2. Every student is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared, to pursue a three years' course of theological studies.

ART. 3. If, at any time, there be discovered in any student, such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriation. Students shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Education Board or Society: when they fail to make regular returns, or cease, by a change of circumstances, to need aid.

ART. 4. If any student fail to enter on or continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connexion from the Church, of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund with interest, all the money he may have received of this Board.

ART. 5. When any student shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee: and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

ART. 6. The periodicals of the Board shall be sent, gratis, to all students, who desire to receive them.

ART. 7. When the official relation between the student and the Board ceases, or is about to cease, he is expected to notify the Board in due time, stating the reason.

ART. 8. When a student has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or its Education Committee, before his name can be restored to the roll.

ART. 9. The reception of an appropriation by a student shall be considered as expressing a promise to comply with all the rules and requisitions of the Board.

ART. 10. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures: secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others: and the exhibition, at all times, of a pious and consistent example.

#### IV. ON AUXILIARIES.

ART. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly [This is according to a standing order of the Assembly, of long continuance, and is made with the view of embodying in the Annual Report to the Assembly, all that is done by the Church on the subject of education.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the *appropriations* necessary may exceed the *contributions* of said Presbyteries.

ART. 3. If any Presbyteries or Synods allow their candidates a larger amount of aid than the maximum fixed by these by-laws, the Board will, if desired, co-operate cordially and to the utmost, in endeavouring to raise the sum needed within their bounds; but it shall not be lawful to appropriate the funds for this purpose from the general treasury of the Board.

## GENERAL CHRISTIAN EDUCATION.

Under the following rules and regulations, the aid extended by the Board to institutions of learning, shall, in all ordinary cases, be applied to assist in making up the deficiency in the salary of the *instructors*.

## I. PRIMARY SCHOOLS.

ON THE ORGANIZATION OF THE SCHOOL.—1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text-book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

ON APPLICATION FOR AID.—1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised, for the purposes of the school; and what amount is needed from the Board. Also the probable number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

APPROPRIATIONS.—1. The maximum of appropriations from the Board, shall not, in ordinary cases, exceed \$75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

## II. ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

## III. COLLEGES.

1. Every college applying for aid to the Board of Education, must have an ecclesiastical connexion with the Presbyterian Church; and the Bible and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the college. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

## IV. TEACHERS' AND MISCELLANEOUS DEPARTMENT.

When the aid of the Board is desired for *students* in schools, academies, or colleges, *not having the ministry definitely in view*, it shall only be granted on HIGH TESTIMONIALS from two ministers and an elder of the Presbytery, 1st, of previous religious training; 2d, of moral character; 3d of intellectual capacity; 4th, of diligence and desire of knowledge. The rules of the Board relating to persons who have the ministry in view, shall apply to these cases, so far as the difference of circumstances will admit. The amount of aid usually granted in this department, is \$50.00 per annum.

## CHARTER OF THE BOARD OF EDUCATION.

*To all to whom these Presents shall come.*

KNOW YE, That whereas the General Assembly of the Presbyterian Church in the United States of America have a *Board of Education*, composed of Ministers and Laymen, members of the Presbyterian Church, the design of which is to afford aid to poor and pious young men of good talents, to procure a liberal education, as preparatory for the Gospel ministry in the Presbyterian Church; and whereas, the aforesaid Board of Education labours under serious disadvantages, as to receiving donations and bequests, and as to the management of funds intrusted to them for the purpose designated in their Constitution, and in accordance with the benevolent intentions of those from whom such bequests and donations are received.

Therefore, Matthew L. Bevan, Stephen Colwell, Joseph B. Mitchell, Joel Jones, Alexander W. Mitchell, John McDowell, Francis McFarland, Henry A. Boardman, and Thomas L. Janeway, citizens of the United States, and of the Commonwealth of Pennsylvania, and their successors, are hereby constituted and declared to be a body politic and corporate, which shall henceforth be known by the name of "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America;*" and as such, shall have perpetual succession, and be able to sue and be sued in all courts of record and elsewhere; and to purchase and receive, take and hold, to them and their successors for ever, lands, tenements, hereditaments, money, goods, and chattels, and all kinds of estate which may be demised, bequeathed or given to them, and the same to sell, alien, demise, and convey; also to make a common seal, and the same to alter and renew at their pleasure; and also to make such rules, by-laws, and ordinances, as may be needful for the government of the said Corporation, and not inconsistent with the Constitution and laws of the United States and of this State: Provided always, that the clear yearly value of the real and personal estate held by the said Corporation shall not, at any time, exceed the sum of two thousand dollars.

The Trustees above named shall hold their offices for one year from the date of this incorporation, and until their successors are duly qualified to take their places, who shall be chosen by the aforesaid Board of Education, at such times, and in such way and manner as shall be provided by the said General Assembly of the Presbyterian Church in the United States of America: Provided, that not more than one-third of the Trustees shall be removed in any one year.

The Trustees hereby incorporated, and their successors shall, subject to the direction of the said Board of Education, have full power to manage the funds and property committed to their care, in such manner as shall be deemed most advantageous, not being contrary to law.

*Pennsylvania, ss.*

*Secretary's Office.*

Enrolled in Charter Book No. 6, pages 442, 443, and 444, containing a record of acts incorporating sundry religious, literary, and other charitable institutions.

Witness my hand and the seal of the said office at Harrisburgh, this 18th day of February, A. D. 1841.

(Signed)

FRANCIS R. SHUNK,  
*Secretary of Commonwealth.*

## AMENDMENT TO THE CHARTER.

2. That the Trustees of the Board of Education of the Presbyterian Church in the United States of America be and they are hereby authorized and empowered to take, receive and hold to them and their successors for ever, lands, tenements, hereditaments, moneys, goods, and chattels, and all kinds of estate which may be devised, bequeathed, or given to them, for the purpose of aiding Schools, Academies, and Colleges, or the cause of Education generally: Provided, that the clear yearly value of the real and personal estate held by the said Corporation shall not, at any time, exceed the sum of five thousand dollars.

Approved, the tenth day of April, A. D. one thousand eight hundred and fifty-two, as the same remains on file in this office.

In testimony whereof I have hereunto set my hand and caused the seal of the Secretary's office, to be affixed at Harrisburgh, the second day of August, A. D. one thousand eight hundred and fifty-two.

E. S. GOODRICH,  
*Deputy Secretary of the Commonwealth.*

[SEAL.]

## CIRCULAR, PREPARED FOR THE DAY OF SPECIAL PRAYER, 1852.

PRESBYTERIAN EDUCATION ROOMS, PHILADELPHIA,  
February 11th, 1852.

THE General Assembly of the Presbyterian Church, at their sessions in St. Louis, recommended the observance of the last Thursday of February as a day of special prayer for the conversion of youth in literary institutions, and for the increase of the ministry. The resolution is in the following terms:

*Resolved*, That the last Thursday of February be observed as a day of special prayer for the outpouring of the Spirit of God upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by divine grace for the work of the ministry.

The Board of Education, impressed with the conviction that much depends upon the observance of the day among our churches, and especially upon *regular and persevering habits of prayer* for the objects specified, earnestly and respectfully ask attention to the accompanying statements.

It is computed that there are, in round numbers, at least 10,000 youth pursuing their studies in Colleges in the United States, and 5000 in Law and Medical schools. The number who are connected with the classical academies, or high seminaries of learning is very great. In the State of New York the total number, male and female, in the *public* academies is about 27,000, and in the whole country not less probably than between 100,000 and 150,000. A very large number, therefore, of the youth of our land are in a course of liberal or professional training. Of the 15,000 in our Colleges, and Law and Medical schools, three-fourths are supposed to be "without hope and without God in the world."

It is obvious that the Church is under solemn responsibilities to use all the means in her power to bring this class to the knowledge of our Lord Jesus Christ. Their claim to special attention arises both from their *numbers* and their *influence*. So many educated minds, must exert an immense power, for good or for evil, on society. They supply the learned professions, and constitute the main portion of our legislators, judges, and prominent men in the various relations of life.

But an additional motive for prayer and effort to obtain the blessing of God upon the youth in our institutions of learning, is that they furnish ministers for the sanctuary. As the Gospel must be preached to every creature, the means of fulfilling this great duty must engage the most earnest solicitude of the Church. An impression prevails that the number of candidates for the ministry in the Presbyterian Church is not increasing in the ratio demanded by the fields which are ripe for the harvest. A consideration of this subject in its statistics and obligations is appropriate to the occasion.

The following table shows the number of new students in the different Theological Seminaries of the Presbyterian Church for the last ten years.

Date.	New Students Annually	Do. for five years.
1842	83	
1843	92	
1844	108	
1845	101	
1846	120	504
1847	103	
1848	95	
1849	115	
1850	109	
1851	88	510

These statistics show that, whilst the number of our new theological students



has varied somewhat from year to year, the number at the end of the ten years is very much the same as at the beginning. The total number for the first five years is 504, whilst for the second five it is only 510.

The following table shows the number of candidates under the care of the Board of Education for the last five years.

	Whole number in all stages of education.	New in all stages of education.
1847	403	96
48	377	60
49	373	72
50	384	82
51	388	88

The same result of *no increase* of candidates appears. And the Board apprehend this year a still farther diminution; grounded on the fact that thus far the number of new students is *considerably* less than last year, there being only 50 new candidates against 70 during the corresponding period of the year.

These statistics establish the fact that the number of our theological students has been stationary for five years and upwards. It does not follow that the number of our ministers is stationary; there is, on the contrary, a steady increase, as is well known; the number of our ordinations being yet considerably more than the deaths. But the *rate* of increase cannot advance, whilst the number of students remains the same, but must after a time diminish on account of the natural increase of the deaths.

The annexed table gives the number of *ordinations* in the Presbyterian Church for a series of ten years.

	1842—'43—'44—'45—'46—'47—'48—'49—'50—'51
Ordinations,	68, 51, 69, 64, 78, 64, 61, 62, 64, 87.

The ordinations during the first five years, from 1842 to 1846 inclusive, are 330; during the second five years, from 1847 to 1851 inclusive, they are 338—showing that during the last five years there has been no perceptible increase in the number of our ministers. The large increase of ordinations in 1851 appears to be owing to accidental causes, and not to any increase of students, as the preceding tables prove.

The same result appears, if we examine the aggregate of ministers on the Minutes of the General Assembly.

	Ministers.	Annual Increase.	Increase for five years.
1842	1316	95	
1843	1434	118	
1844	1523	89	
1845	1562	39	
1846	1647	85	426
1847	1713	66	
1848	1803	90	
1849	1860	57	
1850	1926	66	
1851	2027	101	380

Instead of an increase in the rate of progress in favour of the last five years, it is the very reverse. There is a decrease.

The question, then, is this: Ought not the Church to aim at a greater accession of ministerial strength? Ought there not to be an *increase* of students? In thirty years, the number of our theological students has doubled, whilst in the last five years it has remained about the same. Is this right before God?

Is it right in view of the fact that, during these five years, our communicants have increased more than 30,000, or from 179,453 to 210,306?

Is it right in view of the fact that about 500 of our churches are vacant, embracing about 20,000 communicants, and 50,000 hearers?

Is it right in view of the fact that the population of the United States has increased during this period to the amount of two and a half millions of souls?

Is it right in view of the fact that Texas, Oregon, California, and New Mexico, embracing one million and a quarter of square miles, have been added to our home missionary field, already waving with unrecaped harvests?

Is it right in view of the fact that we have only 58 ministers upon heathen soil, and that our foreign missions call for enlargement on each of the four continents of the globe?

Is it right in view of the fact that Providence has given to the Presbyterian Church a position of influence and responsibility, requiring the exercise of her most sacred energies to preserve her rank among "the sacramental host of God's elect?"

Is it right in view of the fact that the powers of darkness are rallying their strength with desperate vigour, and have never showed a more disciplined organization for evil?

Is it right in view of the fact that the millennium is nearer than when we first believed, and that every Christian and every Church is bound to increase in holy strength "so much more as ye see the day approaching?"

No! It cannot be right that there should be no element of progress in the number of theological students in such a Church as ours, and at such a time as this. If ever there were five years when theological students ought to have been increasing in number, and increasing rapidly, they are the five whose mournful record is adverse to the pious devotion of the youth of the Presbyterian Church. The present state of things may justly excite apprehension. It is no satisfaction that we are not worse off than others—that our condition is even better than that of some of our sister churches. In all things we come short; and if we would have a ministry of greater numbers and of greater power, there must be more attention to the use of the means ordained of God for so great ends.

II. Having thus considered some of the facts relating to our present position as a Church, and shown to some extent the inadequate numbers of our ministry, let us inquire into the *hopefulness of prayer as a means of relief*.

Without undertaking to discuss the principles of prayer, and of its power, the Board will particularly refer to some *facts* which have a bearing upon this interesting subject.

The Providence of God gives decisive testimony to the relation between prayer and its answer—between praying *to* the Lord of the harvest and the sending forth of labourers *by* the Lord of the harvest.

First, let it be borne in mind that the great mass of all who enter the ministry appear to have been consecrated, prayed for, and trained up for it by the blessing of the Spirit upon faithful care. The statistics of one of our Theological Seminaries, gathered a short time since, presented the following result:

Of 101 students, 71 had *both* parents *pious*.  
 23 had *one* parent *pious*.  
 7 had *neither* parent *pious*.

Thus, out of the whole number who answered the inquiries, only *seven* were under influences which rejected *prayer* and Christian training. Of the mothers 91 were pious; of the fathers, 74. Without this religious family power, cultivated by prayer, how few of these children would, humanly speaking, ever have entered the ministry?

In the second place, the revivals of religion in schools, and colleges, and churches, show that, at seasons when God's people are importunate in prayer, large numbers of pious youth enter the ministry. The first revival at *Princeton College* in 1757, under the labours of the Tenments and their brethren, was sanctified by the sending forth of many labourers into the harvest. A few years later, in 1762, another powerful work of grace ensued with similar results. About one-half of the students in college, then a little over a hundred, are believed to have been converted. Under Dr. Witherspoon's administration, two-thirds of one of the classes gave themselves up to the preaching of the word. In the great revival during Dr. Green's administration, in 1815, a large number of the students were converted, and some of the greatest men in our own and in other churches entered the sacred profession. *Hampten Sidney College* witnessed in the days of Smith and Graham, a revival which raised up for the ministry in Virginia some of the noblest servants that have ever blessed Zion, men who preached the Gospel far and

wide, and who were the honoured instruments in conveying it beyond the Alleghanies. *Washington College*, both in Virginia and Pennsylvania, and particularly *Jefferson*, have witnessed works of grace among their precious youth, whose memorials are in heaven. *Centre College* in Kentucky, and *Oakland* in Mississippi, have experienced interesting seasons of revival; while of late years *Oglethorpe University* in Georgia, *Hanover College* in Indiana, and the *Miami University* in Ohio, have been blessed in an uncommon manner in sending forth accessions to the sanctuary. If we go beyond the bounds of our own Church, similar facts, frequently on a large scale, encourage effort and prompt to prayer. In fourteen of the twenty revivals which occurred in Yale College, during the century ending 1841, more than five hundred students were hopefully converted; and it has been computed that, of the whole number of its graduates who have entered the ministry, one-half date their conversion to the period of their collegiate course. The providence of God clearly reveals to the Church that when special supplications have been put forth to promote the cause of religion in institutions of learning, large numbers of young men have been often led to Christ and sent forth into his ministry.

In the third place, the blessing of God has in a particular manner followed the observance of the Concert of Prayer for Colleges. In 1850, the revival of religion at Princeton College, as precious a work of grace, perhaps, as any that preceded it, occurred in close connexion with the prayers and efforts resulting from the solemn keeping of the last Thursday of February, as recommended by the General Assembly. The remarkable revival at Hanover College, which was in progress during February of last year, received an important impulse by the religious solemnities of the same occasion. Other colleges, as Jefferson, Oglethorpe, Yale, Amherst, have borne witness to the same gracious coincidence. The immediate answer, recorded in the experience of the prophet, has been not unfrequently returned to the supplications of God's people, even "whiles they were speaking, and praying, and confessing their sin and the sin of the people Israel, and presenting their supplication before the Lord, their God." "It came to pass before they called that God answered, and while they were yet speaking he heard."

The providential argument in favour of praying to the Lord of the harvest is, in all its aspects, one of exceeding interest and encouragement. It verifies the general promise: "If ye being evil, know how to give good things to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." "Pray ye the Lord of the harvest that he will send forth labourers into his harvest."

In conclusion, the attention of our ministers is invited to one point—whether prayer to the Lord of the harvest ought not to be included in the stated services of the sanctuary and of the prayer meeting? Unless this whole subject is elevated in the thoughts and feelings of the people to its true and solemn importance, no real improvement can be expected. Among the means adapted to produce, under God, a permanent progress in our Church in the number and strength of its ministry, none is so essential as prayer—private prayer, social prayer, and public prayer; each in its proper season; in the closet, the lecture-room, and the church. And in order that prayer may not be neglected elsewhere, let it be stately uttered in the church by the voice of the servant of "the Lord of the harvest," guiding the supplications of the worshipping assembly on the day of sacred rest.

On behalf of the Board of Education of the Presbyterian Church,

C. VAN RENSSELAER,  
*Corresponding Secretary.*

## A PASTORAL LETTER TO CANDIDATES FOR THE GOSPEL MINISTRY.

*Issued by the Board of Education of the Presbyterian Church.*

PRESBYTERIAN EDUCATION ROOMS, PHILADELPHIA,  
February, 1852.

DEAR BROTHER IN CHRIST:—Among the agencies which it is the privilege of the Board of Education to employ, in endeavouring to advance your best interests, is that of addressing a pastoral letter; and we pray that the Spirit may sanctify the truth he may permit us to bring at this time and in this form to your consideration. The *connexion of the preparatory course with your future career*, together with *some of the responsibilities and duties* resulting therefrom, are the topics on which are offered a few brief hints.

I. It is a certain fact that there is connexion between your preparatory and future course in life.

*The power of habit* proves this connexion; and in this principle of our nature how abiding a strength! Dispositions are now being formed, habits of action nurtured, and a standard of life established, which are to exert lasting and powerful influences. "Father," inquired a child, "what kind of a man am I to be?" "Very much the same kind of a man as you are a boy," was the reply. The habits acquired in early life are prophetic of our future destiny. Exceptions prove the general rule; and the demonstrations of what has been called our *second nature* possess an authority not easily overthrown. The student rarely becomes a different man from what he was in his early course.

*The influence of training* throws light upon this same idea. The processes of education are among the most direct and controlling in the formation of character. Much active influence is at work in academies, colleges, and theological seminaries! The recitations, the prayers, the intercourse of the preparatory period—all its incidents, trials, duties, sins, efforts—are the unconscious occasions of developing and fixing, of exciting and retaining, the traits which are seen throughout the whole future life.

All the *analogies of the Divine government* conspire to enforce the solemn truth. Is there any connexion between sowing and reaping in the natural world? Not more than between the seed-time of youthful acquisition and the harvest of matured character. The axiom that "eternity depends upon time," includes the influence of early discipline upon after years. Providence would invalidate its laws, if the issues of the preparatory course failed to correspond with the promises and threatenings of its beginning.

Accordingly, *experience and observation* declare, that young men commonly convey with them, through life, the characters formed in the college and seminary. More than twenty years ago, Dr. Miller said, "Mark my words; that young man will never do anything in the ministry;" and the sifting of a quarter of a century made the sad prophecy a hopeless reality. Who expects to gather grapes from thorns? When did human observation falsify the union between the means and the end, or break up the connexion between causes and their results? The ministers who have left the seminaries of our Church, and are now engaged in active duties, will ordinarily recognise in their own Christian experience *no essential* change of general character. There has been improvement, where the elements existed in earlier life; but the progress actually made has not varied materially from what might have been foretold by a shrewd observer of nature.

II. The certainty of this connexion between the present and the future, suggests the *solemn responsibilities* resting upon yourself and every student, at this period of his course.

As an *individual* you have personal responsibilities to improve, to the utmost, all your opportunities. The solemnity of present scenes has an awakening power which should not find you asleep. Every day, every moment, is weaving into the

texture of life, forms and materials which will never be wrought out again. You are now deciding the most important questions which will ever occur for your intelligent consideration. Momentous personal interests are at stake both for time and eternity, both as an individual Christian and as a minister of the word. In short, the relation of the present to the future, summons every student to mould his character according to the highest standard of gospel truth.

There are also responsibilities flowing from your *relation to the Church*. The spiritual welfare of others is depending upon your present aims and acquisitions. If, in the language of Whitefield, "a dead clergy make a dead people," it is no less true that a feeble, inefficient, and standstill clergy, or one that is active, zealous, and faithful, will leave characteristics for evil or for good, on the present, and even future generations. The Church has done much to prepare you for her service, at the institutions whose advantages you have enjoyed, and through the instructors set over you in the Lord; and it is reasonable to expect adequate returns for her parental care. Little do young men realize what the Church is expecting of her candidates, in character and in service. The students of such instructors and of such a Church should be men of no ordinary stamp. Their influence is to be felt far and wide throughout our bounds, not only in their own congregations, but in Presbyteries, Synods, and General Assemblies. The whole world, indeed, has an interest in ministers of the gospel. Eight hundred millions of souls will be more or less affected by their spirit, influence, and conduct. Your *public* responsibilities, therefore, are very great.

The responsibilities of a student in his relation to *God's glory*, should affect his heart. Do you love your Creator, Preserver, and Redeemer? Is Christ precious to your soul? Is it your meat and drink to do the will of God and to glorify your Father in heaven? Such is the influence, then, of present efforts upon your future power of serving, that, if remiss now, you will suffer a loss which no tears or zeal can hereafter supply.

Responsibilities, solemn and various, are pressing you to use to the utmost, the privileges and opportunities of your preparatory course.

III. There are two points which, in view of the responsibilities resulting from the relation of the present to the future, seem to require special attention. We refer to your examination of your Christian character and of your call to the ministry.

1. Christian character presupposes a vital union to Christ by faith. Whether this union has been truly formed, and whether, if formed, it is bearing appropriate fruits, are questions, whose present decision has far-reaching results. It is not very likely that a person who goes through his preparatory course, with a hard, impenitent heart, will be undeceived afterwards. What, then, dear young friend, is the ground of hope that your sins are pardoned? Do not, we beseech you, carry the terrific burden of impenitence, or of doubt, into the active scenes of life. In the language of Andrew Fuller, "If it be a matter of doubt with you, whether you be truly converted, far be it from me to endeavour to persuade you that you are so. Your doubts may be well founded, for aught I can tell; and supposing they should be so, the door of mercy is still open. All the blessings of the gospel are freely presented for acceptance to sinners. Sinners, whatever may have been their character, have a complete warrant to receive them; yea, it is their duty to do so, and their great sin if they do not." Now is the time to settle this point, if unsettled. It was a remark of the late Dr. Alexander, that in his judgment, there had been frequently instances of students in the Seminary, who were unconverted. Look well, therefore, to your personal interest in Christ; for without piety the greatest natural gifts are but snares. Whitefield said, that "accomplishments in an unsanctified heart only make a man a more accomplished devil." It is awful to enter the ministry without grace; and the more awful, because under such circumstances, so few ever arrive at a knowledge of the truth.

But, if a true child of God, remember that, as your present piety is, in a good degree, to be the measure of your future attainments, it is your duty to aim at greater things. "Work out your salvation with fear and trembling;" "press toward the mark;" be not satisfied with any progress already made. The character of your religion through life will partake of the prevalent spirit now. Let Christ, in the glory of his person, the purity of his example, and the power of his offices,

be more frequently in your contemplations. It is not profitable to be engrossed with marks and evidences, to the too great exclusion of a direct communication between the soul and the Saviour. "These," says old Robert Blair, "though in their own place, may, and do, prove useful to our faith and living thereby, yet, if we offer to make all of these, or any of these, the object for our soul to rest or rely upon, in order either to our salvation, our sanctification or outgate from trouble, they are not able to support or bear up the weight." Look to Jesus, the author and finisher of our faith; pray fervently; read the Bible attentively; "it is not so much by remembering our past religious experience that we shall obtain satisfaction, as by renewed exercises of grace." It is not an exaggeration to say, that, much as the Church needs an increase in the number of her candidates, her greatest want is an increase in the quality of their graces. Endeavour, therefore, to let your light shine in the fervent glow of consistent piety.

2. Every pious man is not *called to the ministry*. There are persons who keep out of the ministry, who ought to enter in, as well as those who enter in, who ought to keep out. It is indispensable to be "fully persuaded" respecting a call to the ministry by the Spirit of God, before beginning a course of preparation for its duties. And after the preparation has commenced, it is well to re-examine a point, having so important a bearing on private and public interests. What, then, is the ground of your belief that God has called you to the ministry? Are you clearly in the path of duty? On this subject, we beg leave to refer you to a candid and able article in the first volume of "Home, the School and the Church."

If hopefully called to the ministry by the Spirit of God, it is important to examine your gifts and qualifications with particular reference to the fact, that these will ever depend materially on the character of your present attainments. How much zeal should be enlisted in equipping yourself thoroughly for the vast work you have undertaken! Latin and Greek and Hebrew are useful only as they discipline and fit you for the understanding of the Scriptures. The age demands more than ordinary mental accomplishments, a greater range and a profounder depth of learning than ever before. But the power of the ministry is, after all, not in the resources of human wisdom, but in the peculiar grace which God only can impart. "The Spirit of the Lord is upon me, and he hath anointed me to preach the gospel to the poor." Is he zealous, apt to teach, and self-denying, are more important questions than does he understand Hebrew and all knowledge? Is he willing to follow Christ, to go anywhere, to seek not his own, to condescend to all classes, to spend and be spent, to beseech men day and night with tears? Has he a compassionate spirit: does he labour in season and out of season: is he enterprising in his plans of usefulness; does he care for the heathen; is he a friend of education; does he take an enlarged view of the wants of the world: does he feed the lambs; is he a man of prayer? Such questions as these reveal the true power of an ambassador of Christ. And we beseech you not to overlook the divine spirit of your profession in labours to secure its literary accompaniments, however necessary the latter may be. The former is infinitely more vital to your success. And as both are through life to be so closely connected with your present attainments, may you exercise yourself diligently and under the divine guidance, in cultivating the true *spirit* of one "anointed to preach the gospel to the poor," and the *qualifications* of one "thoroughly furnished" for his work.

Commending you with Christian affection to the Lord of the harvest,

We are your fellow-servants,

C. VAN RENSSELAER,  
WM. CHESTER.

In behalf of the Board of Education of the Presbyterian Church.

## ANNIVERSARY MEETING OF THE PRESBYTERIAN BOARD OF EDUCATION.

THE Anniversary Meeting of the Board of Education of the Presbyterian Church, was held, during the sessions of the General Assembly, on the evening of May 21st, in the Second Presbyterian Church, Charleston, S. C.

The Hon. HUMPHREY H. LEVITT, of Ohio, was called to the chair, and the meeting was opened, with prayer, by the Rev. Dr. SCOTT, of New Orleans. After singing a song of praise, the usual statistical statements were made by the Corresponding Secretary of the Board. The Rev. NICHOLAS MURRAY, Professor in Washington College, Pa., then addressed the meeting.

Mr. MURRAY remarked that he had been connected with a college for some years, and that Christian education had been much upon his mind. The fact that the number of our candidates for the ministry was rather decreasing than increasing, was calculated to excite deep attention. What was the cause of this alarming state of things? Doubtless there are various causes which have more or less influence. Some say that the *secular pursuits*, opening before young men, are becoming more numerous and tempting than formerly. But, on the other hand, it must be remembered that more young men go to college than formerly. The increase of students, in the whole country, has been steady, and ought, at least, to counterbalance the increased temptations of secular pursuits. Yet the number, who are looking forward to the ministry, has been diminishing. Others say, *there is not prayer enough*. This is, undoubtedly, true; and it is the chief cause of the Church's difficulties at this crisis. There is too little prayer, private and public. I have, Mr. Chairman, great confidence in the efficacy of prayer. Ministers come from God, and we must look to God for them. His willingness to answer prayer, is seen in the outpouring of his Spirit upon some of our institutions of learning within the last few months. Prayer is an indispensable means for the securing of a supply of ministers, and of ministers of the right order. Others say that *the ministerial profession does not receive as honourable a maintenance* as formerly. There is some force in this. But ingenuous young men do not always look at such considerations. Their hopes and their piety, generally, rise above the fear of inadequate support.

Other causes might be mentioned as affecting the supply of our ministerial ranks. But, Mr. Chairman, I will merely allude to one, in addition to those already enumerated, and it is this, *there is not religion enough in our colleges*. Our institutions of learning should be feeders for the ministry; and the only way to make them so, and to keep them so, is by infusing into their course of instruction, the religious element. The Board of Education has two objects, viz., to assist indigent candidates for the ministry, and to build up Christian institutions, under the care of the Church, at which they may receive suitable instruction. Our Church has always gone in strongly for education; our ministers have, generally, been foremost in their zeal to promote its interests. And no wonder; for our young men, the hope of the Church, must be trained for their work. Our institutions of learning should be made decidedly religious, not only in theory, but in practice; and the best guarantee of their religious character, is *church superintendence*. This last is no new idea. It is, at least, as old as the Reformation. Calvin, and John Knox understood it and acted upon it. This great idea is incorporated into the education of Scotland. There is, indeed, a difference of opinion how far the in-

stitutions of education should be under the care of the Church. Some prefer voluntary schools, and others, those that are supported by the State. But so far as these latter institutions stand related to the ministry, there is, commonly, a defect. There is not enough religion in them. State institutions may do good : but if our ministry is to be trained and enlarged in its gifts and in its numbers, we must trust to institutions under the care of the Church herself.

We already have a considerable number of schools, academies, and colleges under our own denominational influence. So far as I have become acquainted with the schools, they have done well. Our academies have been conducted with efficiency ; and their influence on the increase of the ministry, will, undoubtedly, be great. The revivals, that have occurred in our institutions of learning during the year, argue well. God will bless his truth. He encourages teachers of the young to teach them religion. If we want to meet the exigency of our day, we must throw more religion into our institutions of learning. And I know of no more effectual means for securing this end, than for the Church herself to see that this is done. She herself is best able to guarantee the teaching of religion ; and she must superintend education in her own name and in that of her King. Other denominations are acting on this principle ; and this is not the time for Presbyterians to falter.

The Rev. STUART ROBINSON, of Kentucky, then addressed the audience in a speech, of which the following is a meagre outline :

With this Board, Mr. Chairman, are connected all the interests of the Church. Its objects are fundamental, not only on the score of divine appointment, but on the score of policy. There is one point, however, in the operations of the Board, which demands our prayerful, earnest, and sorrowful attention. With a growing country and a white harvest, the labourers are not only few, but becoming fewer. What are the remedies ? With all our congratulations and rejoicings, we are sorrowful that no more come up to take part in this ministry with us. What are the remedies ?

We must look beyond the machinery of means ; for nothing but grace will reach the evil. When Christ saw the multitudes, he was "moved with compassion," and, although omnipotence was in his grasp, he said to his disciples, "*Pray ye to the Lord of the harvest.*" If *He* sends not forth the labourers, they need not go. You may have the genius and the talent of the nation, but if God does not consecrate and commission the men, they will be no better than drones. We must pray ; our people must pray ; not once a year, but a daily prayer at the family altar. Parents must take the choice ones of their family, their darling sons, and aspire for the highest blessings of God upon them. When we have that spirit, we will see the impression it will make. It will carry more religion *into* the colleges, which the preceding speaker was so anxious to secure. We need not wait until the young men get there. It is well to look for conversions in these institutions, but it is better to send our youth to them with religion in their hearts ; God going with them.

What we pray for, *we must labour for.* Some make a mistake, and pray for the Kingdom without labouring for the Kingdom. We pray for our daily bread, but does that prevent our working for it ? On the contrary, the better the prayer, the more persevering the industry. So it is on spiritual subjects and on this subject. There must be prayer, Mr. Chairman, earnest prayer to the Lord of the



harvest, or the few labourers will continue to grow fewer, and God will withhold his blessings from us.

Among the helps to raise up more ministers, we must cultivate, in the minds of our people, *the importance of the ministerial office*. Here is the loftiest position that God ever gave to man. The preaching of the gospel of Jesus Christ is the most honourable of all stations. Its dignity is derived from its own importance by the appointment of God. It is concerned with the loftiest subjects. All other knowledge is but ancillary—elementary to these great themes; it falls infinitely short of gospel knowledge. And yet our people seem to have lost a part, at least, of their reverence for this office. Perhaps one reason is that we ministers have failed to preach it up; to elevate its dignity in the estimation of the Church. If we do our duty, personally and officially, and give such instructions from the pulpit as will unfold the high dignity of the work of the ministry, depend upon it, our youth will not run off so into other professions.

One great notion of parents, in our times, is that their children may "*do something*." Well, let us appeal to that passion in the parental heart. Do you want your child to do something in his day and generation? Well, here is a way to make his mark. The gospel ministry is the greatest of all work. Men may not always see its results. Sometimes, after years of labour, the minister scarcely admits any to the Church; he barely feeds the flock, without adding to their number. His labours produce results rather negative than positive in the view of men. But then he can use, in a qualified sense, the language of the Saviour, "all that thou gavest me I have kept," and that is a great thing. Generally, however, the Spirit blesses the gospel message, so that sinners are born into the kingdom. A work, when well done, is immortal work. But what work so great as this, either for time or eternity? To save a soul from guilt and corruption, to deliver it from unending misery, to introduce it to the glories of heaven and the inheritance of grace, is a work both great and immortal. An English archbishop once said, "I have had offices and honours for seventy years; but if a single soul has been converted under my ministry, I would lay more store thereto than in all honours." Humanity is a web, vast and complicated, spun out in infinite wisdom, and God is the centre, and every soul a mesh. The destiny of millions is hanging, as it were, by a slender tie; and it is the glory of the ministry that it saves the perishing from falling into perdition. Go to the bar of God, and estimate the work of Whitefield! Tell us the worth of Archibald Alexander's services! Did he not make his mark? Yes, a mark of immortality. Once a little boy, there in the streets of Lexington, grace brought him to Christ and to the ministry, and his bright record is on high.

Another passion in this country is *to do things quickly*. In old times, men used to sigh for immortality when they were dead. Our people want fame *now*. They can't wait for death. They will engage in anything that brings in quick returns of reputation. The merchant's motto is "Quick sales." Many will plant the locust tree, one of the meanest of shade-trees, because it is quick in growth. Now, this universal passion for fast work can find a vent, if sanctified, in the sphere of Christian enterprise and activity. Sir Christopher Wren was thirty-five years in building St. Paul's Cathedral; but Summerfield was the master-builder, under God, in the erection of hundreds and even thousands of living temples. Pitt was immortal at twenty-five; but how much surpassing Pitt's were the labours, the rewards, and the immortality, of Whitefield!

In this work, no injustice is done to men. Politicians often complain in their

struggles to rise. The old age of statesmen is embittered by the ingratitude of their country and forgetfulness of their services. But the ministerial profession has sure rewards. Ministers, indeed, may be forgotten; but their works do follow them. Last night, at the organization of the Presbyterian Historical Society, the records of a presbytery were said to be lost. But then they have records in the Lamb's book of life, which survive the oblivion of the world, and endure in glory for ever. Ministers may have no outward monuments, no tablets on which their services are inscribed; but their work is more durable than Parian marble or time-resisting brass. Their story is on living hearts. Go, ask all over the land, and you will see their work in the cottages of the poor and the mansions of the rich. The answer will be: "Here, in this living soul, is their record;" and theirs are immortal names, that were not born to die.

Mr. Chairman, we need more men in the ministry; and, I repeat it, we must pray more; we must labour more; we must magnify more this divine office. To be the pastor of a people in such a land as this, and in such an age, is a great thing. May God give us more men, and more efficient men.

The Rev. JOHN C. LORD, D.D., of Buffalo, N. Y., Moderator of the General Assembly, was called upon for an address: and he responded to the call as follows, as nearly as the reporter could take note of his rapidly-spoken, earnest sentences:

Dr. LORD said that his remarks would be upon that department of the operations of the Board which had been recently organized,—general Christian education.

The idea of general education was not entertained in the heathen world. The grand thought was never conceived. Nay, the learned entertained a profound hatred of the people, tersely expressed by the language of Horace:—"Odi profanum vulgus, et arceo." The gospel of Christ brought with it an expanded idea of education. In the primitive Church, schools were frequently established next to the sacred edifices, or formed part of the buildings. The origin of the idea of general education was in Christianity. The Bible gives knowledge, awakens the faculties of the soul, and stimulates the desire to communicate knowledge to others.

As the Church advanced, and began to mingle with the policy of the world, the government assumed the control over learning. The cause of this union was the grasping ambition of Antichrist,—the scarlet harlot that puts the cup of abomination to the nations of the earth. Rome unites Church and State wherever it is in her power to do so. She holds the cross in one hand and the sword in the other. Where she exercises supreme power in the state, she wields it for ecclesiastical purposes. Her educational system has always included religion, whether she has the control of civil government or not. This idea of the subserviency of education to religion is a true one; and she derived it from a pure age of the Church. It is an idea, strong in the power of a divine origin, and efficient to secure the greatest results. The fathers of the Reformation were not ignorant of its authority and value. Calvin and Knox, enlightened by divine grace to see the truth, and strengthened by the same grace to practise it, early turned their attention to the instruction of the young. Schools, and other institutions of learning, were organized in Geneva, France, Scotland, and other countries of the Reformation. And on what principle, sir? On the principle of excluding religion? Such an idea would have been a degradation to the impulses and move-

ments of the age. No, sir:—the education of the Reformers was *religious education*:—religious education under the care of the Church. It was reserved for modern speculators to tear out the vital part of the system, and to dissever the connexion between religion and learning.

When the Puritans and the Huguenots came to this country, they brought their schools with them. The glory of the New England school system was that it inculcated religion, and was superintended by religious men. The emigrants in the Mayflower brought religion with them, and they brought education. They did not separate the two; they allowed them to live together in their homes, their schools, and their churches. Why, Mr. Chairman, I remember the time when the Shorter Catechism was taught in the schools. I myself learned it there; and the practice of teaching it continued in New England until quite recently. At the present day, however, the State, without any connexion with the Church,—even a nominal one,—has included education within its functions; and the State has passed beyond the boundaries to which it could lay any just claim. Instead of providing for the education of the poor,—of those who could not educate themselves,—it undertakes to educate all.

Now, the great objection which I have to the State schools is that they cannot teach religion. And, in my view, religious teaching should accompany all other teaching. God has not committed to governments the work of education. The civil magistrate has other duties to perform; he has no divine warrant to turn teacher, or to superintend education. This is not a matter to be passed upon at the polls. Where the Church is united with the State, she may derive aid from the State, and allow the State to conduct her affairs. But in this country there is no union of Church and State. What right has the State to educate my child? The State may administer justice, build canals and railroads, incorporate banks, and perform civil functions; but it has no right to establish a system of public schools, which compels, in fact, the great mass of the community to have their children educated there, or not at all. I wish my children to be educated “in the nurture of the Lord,” and not in the nurture of the State. So do Christians in general, if the truth were known; but the State throws obstacles in the way, by its taxation, and its great public establishment.

There is an evil growing out of the public system, on which I cannot dwell at this late hour. The evil is that it brings together, on a large scale, the pure and the impure. Wicked, profane children, picked up from the lowest haunts of vice, and who receive no restraint or training at home, are brought into promiscuous contact with the moral, and gentle, and orderly. Now, what must be the effect of this indiscriminate mingling? Are the vicious reformed, or are the good made wicked? The latter, sir, is the common result, according to nature and observation. Many an innocent child has learned profanity and indecency first at the public schools. With us [in Buffalo], this thing is beginning to be understood. The system, sir, must fall:—not only because it is irreligious in its nature, but because—what naturally follows—it is immoral in practice. We all, Mr. Chairman, desire to save the wicked. The children of the vicious, and vicious children, ought to be educated and reclaimed. But it is too much to ask Christians to send their sons and daughters to schools which have no religion to overawe and restrain vice, and which cannot exercise discipline in a way to make it the terror of evil-doers. If we are compelled to send to promiscuous schools, let us at least have the Gospel leaven in the schools. It is too bad that pure children should

not only be mixed with the evil and the abominable, but that no divine teaching should be allowed to exert its influence upon either class.

The relation of the General Assembly and of our Board of Education to this subject is very important. The Presbyterian Church asserts the necessity of religion in a system of education. This is the old Christian principle. It is unpopular, we know. The world does not like God. Impenitent teachers do not relish religion, or care to teach it: and many Christians, alas! think their children need not learn about Christ at school. Public sentiment may be against us at the present time: and it may take years to engraft our views and opinions into the public mind. But *our testimony is priceless*. Those who see in the common schools the downfall of religion hate our church. The whole system tends to infidelity and corruption. Time will show it. The Assembly has testified in advance against it. Our witness, before men and angels, is that a Christian man should educate his child in a Christian way, both in the family and in the school. This is faithful witness-bearing, and let us not recede from it. What! Is the child to live for ever, and shall he be trained only for time! God forbid that our Church should ever endorse such a delusion as that. Let us hold fast to our noble, our Christian position. This course of action is not only good for our own Church, but our example will tell upon the public mind. I have heard shrewd worldly men acknowledge that the Assembly was right.

This thing, Mr. Chairman, has a practical bearing. What parent would care for all knowledge, if his son were an infidel or a drunkard? Religion, communicated in a school, day by day, and little by little, forms the character. It has a prodigious practical energy. It is a daily blessing to the youthful heart. Character is everything to a young man; but in the public schools the mind is enlightened whilst character is left to shift for itself. The foundation of the State system is that "knowledge is the chief good;" and the public sentiment seems to sustain it, and to consider that "knowledge is virtue." Sir, this is as false a sentiment as was ever uttered in the face of the heavens. Knowledge never has, and never will, save a country. Our boasting will be found to be in vain. To refuse to incorporate religion into a system of education is really to take infidel ground.

Has not this subject, sir, a wide and a national aspect? The thing we need among our public men is the infusion of correct principle. Religion is the saving power in the land. We need it at the bar and on the bench; we need it in physicians, in farmers, in mechanics, in all classes and conditions of men. And if we would have it, we must teach it,—teach it everywhere, at home and in the school. Our Church is wielding an influence for the country, and for all generations. Our position is one of honour and of power. God will own it, and men shall see it.

The meeting was dismissed after singing and the benediction. The audience was large, and the addresses were listened to with marked interest and favour.

THE  
Fifteenth Annual Report  
OF THE  
BOARD OF FOREIGN MISSIONS  
OF THE  
PRESBYTERIAN CHURCH  
IN THE  
UNITED STATES OF AMERICA.

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PRESENTED TO THE GENERAL ASSEMBLY IN MAY, 1852.

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EDWARD O. JENKINS, PRINTER,  
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# FIFTEENTH ANNUAL REPORT.

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THE BOARD OF FOREIGN MISSIONS submit to the General Assembly of the Presbyterian Church the Report of the Executive Committee, as their Report of the Foreign Missionary operations of the last year.

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## REPORT OF THE EXECUTIVE COMMITTEE.

How often during the last year have we been called to repeat the affecting words of the prophet, "Your fathers, where are they? And the prophets, do they live for ever?" Since the last Annual Meeting of the Board, a more than usual number of beloved fathers and brethren have finished their part of the Master's work, and have entered, as we trust, into the joys of their Lord. For them we would not weep, but we cannot but mourn over the absence of their well-remembered faces from our meetings. We miss their counsels, and their cheerful words of encouragement we shall hear no more. Amongst those whose work in the Church below is thus ended, we have to record the names of the Rev. Archibald Alexander, D.D., the venerated President of the Board, Harmer Denny, Esq., and Alexander Symington, Esq., Vice Presidents, Rev. Jacob Green, Recording Secretary, Mr. David W. C. Olyphant, one of the Executive Committee, Rev. Samuel R. Graham, D.D., and the Rev. William S. Potts, D.D. These gentlemen were all

members of the Board. To these we must add the names of the Rev. George W. Simpson, and his wife, of the Corisco Mission, and Mrs. Bush, wife of the Rev. Stephen Bush, of the Siam Mission. In the midst of these changes, and the discouragements incident to them, it is the duty and the privilege of the Church to look away from man, and to take comfort from the words spoken to her, by her adorable Head: "Fear not, I am the First and the Last. I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death. Behold I have graven thee upon the palms of my hands; thy walls are continually before me."

### FINANCES.

|                                                                                         |              |            |
|-----------------------------------------------------------------------------------------|--------------|------------|
| The receipts from all sources, as stated in the Treasurer's Report, have been . . . . . | \$144,922 90 |            |
| To which add balance of last year, . . . . .                                            | 136 16       |            |
|                                                                                         | <hr/>        | 145,059 06 |
| The expenditures, as shown in the same Report, have been, . . . . .                     |              | 144,472 48 |
|                                                                                         |              | <hr/>      |
| Leaving a balance in the Treasury of                                                    | \$586 58     |            |

A large amount of clothing has been received from the ladies of a number of the churches. These donations have all been acknowledged in the publications of the Board. The supply, although liberal on the part of the churches from which they were received, has not been half equal to the demand for these indispensable articles for the missions and schools among the Indians.

The Board of Publication, the American Bible Society, the American Tract Society, and American Sunday School Union, have furnished Bibles, Books, and Tracts, when requested, for the different missions.

### PUBLICATIONS.

The Home and Foreign Record continues to be the organ of the different Boards of the Church. The Board of Publication will report the number of copies printed.

Of the Foreign Missionary, 21,500 copies are published, of which 2,500 are free copies. The burdensome restrictions adopted by the post-office department, in regard to the pre-payment of newspapers, prevented the contemplated arrangement of pre-payment mentioned in the last Annual Report. The postage paid by the subscribers, however, is, in all cases, deducted from the subscription paid, so that while the present Act of Congress on this subject remains unchanged, ten copies of this paper will be sent to any part of the Church, for one dollar, the postage to be deducted from that sum.

Of the Annual Report, 4,300 copies have been published; and a number of other missionary papers.



**AGENCIES.**

The Rev. Henry R. Wilson has continued his labors as an agent, in the Synods of Pittsburg, Wheeling, and Ohio;

The Rev. William S. Rogers, in the Synods of Cincinnati, Indiana, Northern Indiana, and Memphis, and a part of his time in the Synod of Philadelphia; and

The Rev. Robert L. Breck, with the exception of two months, in the Synods of Kentucky, Tennessee, and Missouri.

The Rev. Francis P. Montfort has acted as an agent for a few months in the Synods of Indiana, Northern Indiana, and Illinois; and

The Rev. William H. M'Auley, for ten months in the Synod of Alabama.

The labors of all these brethren have been faithful and untiring. No service for the church can be more laborious, and, at times, more discouraging. In this work they need the prayers, and the encouragement of their brethren in the ministry, and of all the churches which the providence of God may enable them to visit.

**MISSIONARIES AND ASSISTANT-MISSIONARIES  
SENT OUT.***To North India.*

Rev. John E. Freeman,  
Rev. Julius F. Ullman, and their wives,  
Mrs. A. Rudolph.

*To China.*

Rev. John Byers, and his wife,  
Miss Juana M. Knight,  
Mrs. Mary L. French

*To Liberia.*

Rev. David A. Wilson, and his wife,  
Miss Catharine Strobel.

*To Corisco.*

Miss Isabella Sweeny,

*To the Choctaws.*

Rev. John Edwards, and his wife,  
Mr. J. W. Dwight,  
Mr. Truman Judson,  
Mr. George Ainslie.

*To the Chickasaws.*

Rev. Andrew M. Watson, and his wife,  
Mr. Leander W. Davis,  
Mr. John McCarter.

*To the Creeks.*

Rev. Augustus W. Loomis, and his wife,  
 Mrs. Elizabeth Reid,  
 Miss Catherine M. Workman,  
 Miss Clara W. Eddy,  
 Miss Elizabeth Stedham, Native Assistant Teacher.

*To the Chippewas and Ottawas.*

Mr. Andrew Porter,  
 Miss Ann Porter.

Mr. J. W. Dwight, Mrs. Mary French, and Miss Stedham, were already residing in their respective fields of labor. Messrs. Freeman and Ullman were on their return to their former fields; and Mr. and Mrs. Loomis were formerly connected with the Ningpo Mission.

## Indian Tribes.

### C H O C T A W M I S S I O N .

Rev. Alexander Reid,  
 Rev. Hamilton Balentine,  
 Rev. John Edwards, and their wives,  
 Mr. J. G. Turner, Teacher,  
 Mr. George Ainslie, Teacher,  
 Mr. Jonathan E. Dwight, Interpreter,  
 Miss F. K. Thompson, Teacher,  
 Miss Elizabeth Morrison, Seamstress,  
 Mr. Joseph S. Betz, Carpenter, and his wife,  
 Mr. Truman Judson, Assistant.

Mr. and Mrs. Edwards reached the Mission in July, Mr. Judson in June, Mr. Dwight in January, and Mr. Ainslie near the end of the year.

Spencer Academy has not been without its trials during the last year. The first was the fire which occurred in March, 1851, but of which intelligence was not received in time for the last Report. The barn, cribs, and stables, were entirely consumed. The mill-house was very much damaged, but not destroyed. Ten tons of hay, and the entire stock of corn, about twelve hundred bushels, were consumed. Owing to the high price of corn, the entire loss was not less than three thousand dollars.

In the latter end of May, the measles broke out among the boys, and in less than a week, forty-eight were taken down. The whole number of cases, from first to last, was seventy. Two of the boys died with the measles; and two others died about the same time from other causes.

It is usual when a contagious disease like the measles makes it ap-

pearance in an Institution so large as this, at once to break up the school, and send the pupils to their homes. But the boys, without one exception, preferred to remain. Their parents placed such confidence in the missionaries, that they were desirous their children should remain; and this added greatly to the labors and responsibility of the Mission; but, at the same time, it greatly augmented the comfort, and, most likely, saved the lives of many of the pupils.

In consequence of this sickness occurring so near the close of the session, much to the disappointment of many of the scholars, the usual examination was dispensed with; and all were permitted to return home as soon as they were sufficiently recovered.

In December, the school was visited by the whooping cough, and although it did not become general among the scholars, yet by its attacks, and by inflammation of the lungs, two promising boys were removed by death.

Notwithstanding these trials and afflictions, the state of the Institution was never so prosperous as it is at present. It possesses, in a high degree, the affection of its pupils, and the confidence of the people. The number of scholars is one hundred and eighteen, which is eighteen more than the Board originally agreed to receive. Of these, eighty-eight were in the school last year.

No change has been made in the plan of instruction and government, from that stated in the last Report. The branches of study have been essentially the same. The Superintendent writes as follows of the religious instruction:—

Besides these other studies, their religious instruction has not been overlooked. The knowledge which makes men wise unto salvation,—confessedly the most important knowledge,—we have endeavored to communicate largely. The Holy Bible has been read and studied daily. Large portions of Scripture have been accurately committed to memory by every scholar able to read. We confidently hope that the good seed thus sown in the tender minds of our beloved boys, will, in due time, bring forth abundantly the fruits of virtue and religion.

During the vacation, Mr. Reid made an extensive tour of preaching, in different parts of the Choctaw nation. The most eager desire was everywhere manifested often by large and attentive audiences, to hear the gospel preached. The whole account of this journey is full of interest. A summary at the close is here inserted:—

Between the 15th of June and the 1st September, I preached about fifty times, to large assemblies. I rode between twelve and fifteen hundred miles; saw and was seen by between three and four thousand people. I saw and conversed with all the leading men in the Nation, both Choctaws and Chickasaws. I met with some forty or fifty of my own boys surrounded by their friends. The boys and their parents appeared truly glad to see me. I am sure I have shaken hands heartily with over a thousand persons at the different gatherings which I attended.

I was present at sixteen large meetings of different kinds, viz, seven "big meetings," two Sabbath meetings, three examinations, one Temperance meeting, one political gathering, one Court and one Council. These meetings were in different parts of the Nation, and yet at every one of them I met some Spencer boys! This

interested me exceedingly. At two of the meetings there were sixteen Spencer boys present; at four meetings there were ten; at each of the other ten meetings there were several present. The sight of so many of my boys everywhere I went, filled my heart with gladness and gratitude to God for permitting me to witness such scenes. I never before had such an overwhelming sense of the greatness of the work in which my associates and myself are engaged at Spencer. Often did this thought arise in my mind—Spencer Academy is a fountain sending forth in every direction all over the Choctaw Nation numerous streams of influences either for good or evil. May God cast the salt of his grace into the fountain, so that all these streams by their united influences may speedily cause the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose.

It was no small matter to bring the business arrangements of so large a boarding school under the control of those having charge of it, and it has only been after years of effort on the part of the Committee, and after much labor and untiring energy on the part of Mr. Reid, the superintendent, that this has been accomplished. Little improvement in the outward business of the Institution remains to be done. If a supply of competent teachers can be continued, the prospects of the Institution are most encouraging. But this is a point, as will be stated hereafter, of great difficulty, and one on which the very existence of the Institution depends.

#### CHICKASAW MISSION.

Rev. Andrew M. Watson,  
Mr. James S. Allan, and their wives,  
Mr. Leander W. Davies,  
Mr. John McCarter.

Owing to unexpected difficulties and embarrassments the school buildings are not yet finished. During the summer it was only at intervals that workmen and laborers could be obtained, and during the winter when they could have been engaged, the weather was so unusually severe, that the mason work had to be suspended. The latest accounts state that the work is now going forward, and that the school may be opened during the summer. Mr. Allan has done everything in his power to carry forward this difficult work. The present agent of the government, Kenton Harper, Esq., in his official report to the Department, thus refers to the subject:—

The buildings for the female boarding school, under the patronage of the Board of Foreign Missions of the Presbyterian Church, are nearly completed, and are expected to be ready for the reception of pupils in the ensuing spring. The buildings are of the most substantial kind, being of stone, neatly laid, and reflect great credit on Mr. Allan, the agent of the Board, who has their direction and management.

No nation of Indians, with which the Board is connected, have, up to this time, manifested so much interest in the missionary work, espe-

cially the education of their daughters, as have the Chickasaw people. They have watched the progress of the building in all its stages. Perceiving the difficulty and expense of procuring materials, and workmen, owing in a great measure to its remote situation, their National Council, with entire harmony, appropriated five thousand dollars, above the contract of the Board with the Department, to finish the present buildings; and as it is their wish to have one hundred pupils in the school, they added another thousand dollars for additional school-rooms.

Messrs. Watson, Davies, and McCarter, reached the mission in February. Mr. Watson immediately commenced his missionary labors, by preaching to the people, and visiting them at their dwellings. The other two brethren will be usefully employed on the farm and building. Two female teachers have been engaged, and will reach the mission, God willing, in time for the opening of the school. A male teacher and his wife, and another female teacher, are yet wanted to complete the necessary force for this mission.

#### CREEK MISSION.

- TALLAHASSEE :—Rev. Robert M. Loughridge,  
 Mr. William S. Robertson, Teacher, and his wife,  
 James G. Junkin, M. D., and his wife,  
 Joseph B. Junkin, Farmer and Steward, and his wife,  
 Miss Nancy Thompson, Teacher,  
 Miss E. M. Workman, “  
 Mrs. Elizabeth Reid, “  
 Miss Elizabeth Stedham, Native Assistant Teacher.
- KOWETAH :—Rev. J. Ross Ramsay, and his wife,  
 Rev. William H. Templeton,  
 Miss Mary Bowen, Teacher,  
 Miss Hannah M. Green, Teacher.

Some of the members of both stations have suffered from ill health during the year. Mrs. Ramsay has been so seriously ill with repeated attacks of fever, that it is now almost certain she will have to leave before the beginning of summer. It is expected that the Rev. A. W. Loomis, and his wife, will reach the station before Mr. Ramsay and his wife will leave. It was a matter of much interest, that in times of suffering they had the services of a skilful physician connected with the Mission family. Among the pupils at Tallahassee, there was an unusual degree of sickness. Seventy were attacked with the measles, and afterwards, thirty-five with dysentery. By the blessing of God upon the means used, they all recovered, with but a short interruption of their studies.

#### *Boarding Schools.*

The school at Tallahassee contains forty boys and forty girls. This number, and sometimes more, have been in actual attendance during

the year. The school at Kowetah contains twenty boys and twenty girls, besides several day-scholars who reside with their parents. The behavior of the pupils, at both schools, their progress in their studies, and their advancement in religious knowledge, have been such as greatly to encourage their teachers. They have also taken much interest in the various employments assigned to them when not in the school-rooms; the boys in the various work of the farm, and the girls in the sewing-room, and the usual household employments. The children are contented and happy, and have become greatly attached to their teachers. The public examination was held at the close of the summer session, at which there was a general attendance of the neighbors, including the principal and second chiefs, the trustees of the school, and other leading men of the district. The trustees, who acted as Examining Committee, and the people generally, expressed themselves highly pleased, and much encouraged at the performances of the children, and their evident improvement.

The same course of study has been pursued as heretofore. The object is to give to both sexes a good English education. Those who evince talents will be more thoroughly instructed, in order to qualify them for teachers. We look forward with great interest to the time, when these different Missions will supply qualified native teachers for all the schools that may be wanted. A beginning, indeed, has been made, and one of the former pupils has been appointed assistant teacher, for which she is well qualified. A native agency, with the divine blessing, of a higher order will be furnished in due time, and then it will be seen that this branch of missionary labor has not been in vain.

On this subject, Mr. Loughridge in his report to the government, writes:—

The business of the school teacher among the Indians, is not simply to teach them a few of the first lessons in reading, writing and arithmetic; no, his work is far more extensive, more responsible. True, this is a part of his work, and an important part, but it is only the beginning of the great work which devolves upon him. He has also to improve their manners, reform their morals, undermine and destroy deep-rooted and enslaving superstitions. In short, he is to lay the foundation of their social, civil, and religious happiness. This, however, cannot be accomplished successfully, where the child returns home at night to unlearn with its ignorant and superstitious parents what it learned at school through the day. I am deeply solicitous about this matter. I plead for the system of boarding schools, as most suitable for this people at the present time, not because I am connected with one,—not because the Presbyterian Board have the oversight of several, (for in neither case is there any pecuniary gain, but an actual outlay on our part,) but I plead for them because I am well convinced, by long experience and observation, and by the testimony of those whose experience is much greater, that they are the only means which can succeed in the great work to which I have devoted my life—the *civilization* and *evangelization* of this interesting people.

### *Churches and Religious Services.*

The church at Tallahassee, consists of twenty-four members, fourteen of whom are natives. Besides regular religious services, Mr. Lough-

ridge preaches regularly at two other places, and at other points occasionally as opportunity offers. An improved edition of the Muskogee hymn-book has been carried through the press. It contains one hundred and twenty-five hymns, four of them in the Yoochee language, being the first attempt to reduce that difficult tongue to writing.

The church at Kowetah, consists of twenty-seven members, twenty-three of whom are natives. Besides regular preaching on the Sabbath, at the Mission, by one of the brethren, the other regularly preaches at other places in the vicinity. The Indians are anxious to have preaching, and give a regular and orderly attendance. Did the funds of the Board permit, the time of two Evangelists could be most usefully employed, in making preaching tours through the Nation.

This Mission continues to possess the confidence and regard of the Muskogee people. Of this the National Council last summer gave substantial evidence in the appropriation of one thousand dollars towards meeting the expenses that had been incurred on the building at Tallahassee, and completing some parts of the work that were still unfinished.

#### SEMINOLE MISSION.

Mr. John Lilly,  
Mr. John D. Bemo, and their wives.

The temporal condition of this small tribe is not improving, and is in many respects discouraging. Owing to the unprecedented drought their crops this year are unusually small; intemperance is still prevalent, and is even on the increase, wasting their means, and destroying their health; and their number is diminishing. During the last year, forty men with their families accompanied Wild Cat, one of their chiefs, to Mexico. They have no school funds, and pressed as they are to procure the means of subsistence, it is not surprising that there is no general feeling in favor of education and religious instruction. Yet such families as have been brought under the teachings of the Mission, and have seen the change passing upon the children in the school, are desirous that their children should share in these benefits. Many of them though very poor themselves, are willing to contribute as far as they are able to support their children in the school.

The Boarding School consists of nine boys and eight girls. If the Board had the means this school could at once be increased three-fold. The progress of the children in learning, their teachable disposition, their respect and love for their teachers, and their willingness to attend to the labor assigned to them when out of the school-rooms, have been satisfactory.

Religious services for reading and explaining the Scriptures, singing and prayer, have been continued as heretofore. Health has generally been enjoyed, though some cases of sickness occurred in the Mission family, and among the pupils.

## IOWA AND SAC MISSIONS.

Rev. William Hamilton,  
 Rev. Samuel M. Irvin, and their wives,  
 Miss Sarah A. Waterman, Teacher.

The state of the adult population of these tribes is but little more encouraging than it was one year ago. Few of them seem disposed to attend at the Mission House for divine worship. Occasionally a few drop in during the religious exercises; but the principal part of their religious instruction consists in what they receive from visits to their cabins and tents. These visits are made every other day, and sometimes daily. Though they frequently listen with a good degree of attention, no saving change appears to have been wrought in the hearts of any of them, and they continue as heretofore attached to their heathen practices.

Many of the Iowas are habitual drunkards, and being separated from their white neighbors only by the Missouri River, it is almost impossible to prevent the introduction of whisky into their country. If its introduction could be prevented, they have only to cross the river, and they can obtain a full supply, from the unprincipled trader, as long as they have any means of payment.

Two bands of the Winnebagoes, numbering three hundred souls, with the consent of the Iowas have settled on their lands; they have made good crops of corn, and if permitted to remain the prospect is that their condition will be much improved. There is little doubt but the Iowas would be benefitted by a union of interest with these two bands.

The Sacs still continue indifferent to religious instruction and to education. They are more industrious, and less given to intemperance, than the Iowas, and their farms being well cultivated, they have an abundant support. In the spring they suffered severely by the small-pox. One-fifth of the tribe were carried off by it, before relief could be obtained. The Iowas were saved by a thorough vaccination of the whole tribe. The two bands of Winnebagoes also suffered severely from the same disease.

The Boarding School continues to be encouraging, especially when the painful apathy in regard to Divine things on the part of their parents or guardians is considered. A great drawback is the frequent changes among the scholars. The school has varied from forty-four to thirty-four. But even with this drawback, the school is full of interest, with reference to the condition of this degraded people. In January Mr. Irvin writes:—

For sometime our school has had thirty-four scholars, eighteen boys and sixteen girls. Their ages are from five and six, to fourteen and fifteen. They are from different tribes, Iowas, Sacs, Otoes, Blackfeet, and Sioux, and nearly all are orphans. There are perhaps but three, whose parents are both alive, and most of them have neither father nor mother. Our school might be called an orphan asy-



lum. It should however be mentioned to the credit of the Indians, that the sons of the chief and the homeless orphans lodge in the same tent, eat out of the same dish, and unite in the same sports, without the least restraint or distinction.

Nor does the fact of their being orphans give us that entire control over them, that might be supposed. The control of a remote relative at times is as absolute as that of the parent, regulating their marriages and other contracts, so that we have often as much difficulty with these guardians, as with the parents.

The children are making pleasing progress in letters, and are improving in other respects. We must remember they have every thing to learn, even how to sit on a bench, or a chair—to hold the knives and forks at the table—to wear our style of clothes—and even how to wash the face and dry it with a towel. A greater difficulty is their ignorance of our language, which is so different from their own. But this they are gradually overcoming. Moses, a little mischievous and idle Otoe about ten years of age, recited from memory fifteen verses from the 20th of Matthew at the Sunday School. Another had twelve verses, and others had hymns, all in English. Besides the religious instruction given them on the Sabbath, Miss Waterman catechises them carefully every day in school, from portions of the Scriptures. In this way much Scripture knowledge is well impressed on their minds, and such truth “shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.”

In September this Mission suffered a severe loss by fire. The house and stables, mill-house and horse-mill were entirely consumed. The barn contained the winter stock of hay, between three and four hundred bushels of corn, plows and other farming utensils. The loss to the Board was more than twelve hundred dollars.

#### OTOE AND OMAHA MISSION.

Rev. Edward McKinney and his wife,  
Mr. Daniel E. Read, Assistant,  
Miss Martha Fullerton, Teacher.

In the summer and fall this Mission suffered much from sickness. In July sixteen of the children in the school were attacked with the small-pox. By great care and labor the other scholars were preserved from this disease, and those taken with it all recovered. In September fever and ague prevailed generally in the upper country. The neighboring white settlements, as well as the Indians suffered severely. Every member of the Mission family, and all the children in the school, suffered more or less, and one of the boys was removed by death.

For the want of suitable assistants, this Mission has suffered from the first, and during the last year, more severely than heretofore. Without consulting the Committee Mr. Henry Martin and his wife left the Mission in May, and every effort to supply his place has as yet been unsuccessful. It is a painful thought that this Mission has suffered so much, and may have to be abandoned for the want of the assistance of the lay members of the Church. A male teacher for the school, and a farmer, who would also act as steward, and his wife, are indispensably necessary. On this subject Mr. McKinney most feelingly writes:—

We have now thirty-eight children in the school, and our standing and opportunities of usefulness in this community, and with the Indians, are such as to encourage us to perseverance; but when we consider that our Church, after all the efforts which have been made, has left us, as yet, without assistance, we are utterly and entirely discouraged. Unless we can carry on our operations with more order and efficiency, I doubt the propriety of the expenditure of the church funds in this enterprise. But with sufficient and suitable assistance, I am still of opinion this field is worthy of cultivation, and will repay the Church's exertions. I lay the blame, not on the Board, or the Committee, but upon the Church, and the astonishing indifference of her lay members to religious enterprises. You know I have a great interest in this Mission. I have spent five years laboriously in it. My character, my feelings, my consistency, my perseverance, are all implicated, and it seems to me, at times, that if I must give up this effort, I may never hope to do anything in my Master's cause. But which way to turn, I know not. I find it hard to entertain the thought of this work being given up. I try to commit the whole unto the Lord, and wait patiently upon Him. But I find my faith is very weak, and my heart sorely tried.

Both Omahas and Otoes have made very poor hunts. They have had much sickness, and many of them have died. Both tribes are very poor, and there is much suffering among them. Owing to our own pressing wants, I have been unable to visit them, to administer to their wants, and to tell them of a Saviour. Their need of the Gospel is hourly more apparent. Nothing else, evidently, will save them from the destruction into which they are just plunging. My impressions of their misery are daily deepening, and I feel constantly pressed in spirit to preach more fully to them the unsearchable riches of Christ. Oh for the outpouring of the Spirit, that these blind eyes might be opened, and their hearts melted.

Nothing need be added to the foregoing, to show the necessity for more help at this Mission.

Regular religious services at the Mission have been maintained, both for the children of the school, and the adults of the neighborhood. Few of the Indians attend these meetings. During the year a church has been organized, embracing such white persons as had been previously professors of religion.

The boarding school, though carried on under so many discouragements, has made good progress. The number has varied from thirty-six to forty-seven. At the latest dates, nineteen boys and seventeen girls were in the school. Of these, four were Otoes, fifteen Omahas, fourteen Pawnees, and three Puncahs. The highest studies have been the elements of geography and arithmetic. A respectable number are able to read, and quite a number can write a legible hand. When not in the school-room, the boys and girls are employed as at other similar schools.

A part of the plan of the missionary work is, as soon as practicable, to settle the grown up scholars in a village contiguous to, and under the control of the Mission. Three of the largest boys are now busily engaged in building their cabins. Some assistance in hauling will be afforded, but the principal part of the labor they are quite willing to do themselves. This settlement, as it increases, will gradually afford the most indisputable evidence to their tribes, that it is practicable and easy for them all to become equally independent.

## CHIPPEWA AND OTTAWA MISSION.

Rev. Peter Dougherty,  
Mr. James K. Whiteside, and their wives,  
Mr. Daniel Rodd, Assistant Teacher and Interpreter.  
Mr. Andrew Porter.  
Miss Ann Porter.

The uncertainty which last year rested on the future movements of these Indians has been removed. Their desire has always been to be permitted to remain in Michigan, and to support themselves by the labor of their hands, in the cultivation of the soil. Under the new Constitution of the State, they are permitted to become citizens: and the Legislature have approved of their remaining, and have given them much encouragement, by recommending them to the favorable consideration of the General Government. The proper department at Washington are willing they should remain, and have taken measures to have all their claims equitably adjusted.

In all their trials, while any uncertainty remained, the Indians, with their chiefs, consulted freely with their missionaries, and with the Executive Committee. They feared greatly that their circumstances would be such that the Mission would be no longer continued. As no part of the reservation on which they resided was offered for sale, it became necessary for them to remove to some place where the public land could be purchased. After careful examination, in company with Mr. Dougherty, they finally decided to form a settlement on the West side of Grand Traverse Bay. A number of them have already purchased small farms, and are engaged in preparing their buildings and improvements.

At the pressing request of the Indians, and after full consideration, the Committee decided to remove the station to the new settlement. As many of the families would be too far separated to derive benefit from a day school, a boarding school was the only means that would meet their wants. It was therefore decided that one should be established as soon as the necessary buildings could be prepared.

For some years another settlement of Indians has been forming on Little Traverse Bay. A number of families, formerly under the instruction of the Mission, and some of them members of the church, reside there. They, with other Indian families, made an earnest request that this settlement should be made a station of the Mission, and that a day school, in the first instance, should be opened there. The Committee have agreed to their request, and Mr. and Miss Porter will take the charge of this station.

The expense to be incurred in completing these measures, was a serious matter with the Committee. But when it was considered that this Mission, during fifteen years from its commencement, has been chiefly supported by the Mission and School Funds of the Indians themselves, not costing the Board more than two hundred and fifty

dollars a year; that there was a native church, the fruits of missionary labor; that there were many promising youths and children, in various stages of education; and further, that there were many Indian families, who though not members of the church, were desirous to have the means of grace for themselves and their children, the path of duty seemed to be clear. In view of these various interests, in dependence on God, and with entire conviction that his providence had opened the way, the Committee agreed to go forward.

The decisions of the Committee reached the Indians in October, to their great joy and encouragement. Measures were immediately taken to secure the proper sites, and to have the materials in readiness to put up the buildings in the Spring. The best of lumber is cheap and convenient, and substantial frame buildings can be speedily erected at moderate expense.

The year has been to the Indians one of health and abundance, and their general conduct has been good. In habits of industry and economy, they are every year improving. Since their new settlement has been designated, their effort is to save all their funds, to enable them to get a home of their own. More than seventy families authorized Mr. Dougherty to get their annuities at Machinae, in order to save expense, and to keep themselves out of the way of temptation to drink.

The church consists of forty members, twenty-six of whom are natives. A large number are under examination and instruction, preparatory to admission to church privileges. There is a growing attention to the preaching of the Gospel, and the meetings for worship on the Sabbath are well attended. The Sabbath School numbers between fifty and sixty, the larger number being adults.

There are forty-three names on the roll of the school; about half that number is the actual average attendance. The girls are instructed in sewing, knitting, and other useful acquirements. The children have made good progress in reading, writing, arithmetic, and geography.

Vital and important as these missionary labors are to the best interests of these different tribes, they are not free from very serious difficulties, present and in prospect. The most serious of these is the difficulty of obtaining suitable laborers. The most important of these missions is that among the Choctaws. There are from one hundred to one hundred and twenty boys and young men selected from all parts of the Choctaw Nation, and placed under the instruction and entire control of the missionaries. Such a number of youth require the full time of three or four competent teachers. Their characters have to be formed, their heathen and foolish superstitions to be eradicated, and their minds to be enlarged and enlightened by truth and knowledge of all kinds, and especially must they be instructed in regard to the relations of man to his Maker, as revealed to us in his holy word. From among these have to be raised up a native agency, to meet the wants of the community, and especially a native ministry for the supply of their churches.

Properly to teach and train up such a number of youth, is a great and arduous work, and can only be effectually done by men of piety, zeal, and ability—by men possessing much of the spirit that was in Christ. From the first the Committee have had great difficulty in obtaining competent men, and when they were obtained, in inducing them to remain. Two of the able men who are now there, express their intention of leaving at the close of the session. Every effort hitherto made by the Committee to have their places supplied has failed; and if their intentions are carried out, the very existence of the Institution will be endangered.

At all the other Indian Missions the same difficulties, in a modified form, exist. They are all in danger of being broken up for the want of suitable laborers. With the exception of Spencer Academy, one minister of the Gospel only is wanted to each Mission; and we are thankful to be able to say, that no serious difficulty has, as yet, been experienced in obtaining qualified ministers for them. But for the boarding school other laborers are indispensable. The schools must have teachers, male and female, or they must be given up. Each station that has a boarding school, requires the labor of a farmer, and at the large schools a steward also. The Committee believe that ministers of the Gospel are engaged in their appropriate work, when training up such a company of youth as are in Spencer Academy; but it is no part of their plan, that a ministerial brother should take the oversight of a farm, or have his time and strength given to mere secular affairs; yet, at three of these Missions, that is the case at present. To save these Missions from being abandoned, these beloved missionaries have continued in these labors so unsuitable for them. Every thing within the power of the Committee has been done to obtain assistant missionaries, but hitherto with only partial success.

This is a painful statement, but it is proper that the difficulties here mentioned should again be made known to the churches. Three years ago, the same subject was presented, in strong terms, to the General Assembly, but its vital importance appears not to have been appreciated. Since that time the interests at stake have been much enlarged. Much labor has been bestowed to bring these Missions to the position they now occupy. The field is white unto the harvest, and the blessing of God has not been withheld from the labors of his servants. The system now in operation has been fully tested, and if it has now to be abandoned, the best hopes for elevating the Indian race will perish with it. Although comparatively small means are wanted to sustain these missions, yet, for two years, the Committee have been unable to establish new missions. The way is fully open to several interesting tribes, who would welcome the missionaries among them, and as far as in their power, contribute to their support.

These difficulties are here stated, that our brethren in the ministry may turn their earnest attention to the subject. It cannot be that there are not among our churches more than enough of suitable men and women, willing to engage in this work of love and mercy. If our

ministers will look through their churches, they will find them, and then they could advise the Committee of the result. This is a solemn matter, as it regards our nearest heathen neighbors. To them it is a question of life or death. The time to do them good is far spent, and will soon be gone forever. But there is yet time, with the blessing of God, to save a remnant, numbering many tens of thousands, of this noble race.

## Africa.

### LIBERIA MISSION.

MONROVIA :— Rev. David A. Wilson, and his wife,  
Mr. B. V. R. James, Teacher,  
Miss Catherine Strobel, Assistant Teacher.  
KENTUCKY :— Mr. H. W. Erskine, Teacher.  
SINGO :— Rev. James M. Priest.  
SETRA KROO :— Mr. Washington McDonogh, Teacher.

The church in Monrovia has for a good part of the last year been in a distracted and discouraging condition. Charges against the Rev. H. W. Ellis, involving his Christian character, were made and publicly circulated in Monrovia, and strengthened by proceedings against him in a court of justice. The most of the members of the church refused to attend his preaching, and in the fall he resigned the charge of the church. The full particulars of this sad state of things were communicated to the Committee by two of the Missionaries. After a careful examination of the subject, the Committee felt constrained to withdraw his appointment as a Missionary of the Board, leaving his standing as a minister of the Gospel to be decided on by the proper judicatory of the Church.

The Presbytery of Western Africa consists of but three members, including Mr. Ellis. Doubts were expressed by one of its members, whether they could take up the case when one of their own number was to be tried. This Presbytery is under the care of the Synod of Alabama, and all the papers have been sent to the Synod, through the Presbytery with which Mr. Ellis was originally connected.

Mr. Wilson and his wife reached Monrovia on the 14th of July. Both have suffered with the African fever, but in a mild form, and both were well at the last dates in January. The health of the other Missionaries in Liberia had been good.

#### *Churches and Religious Services.*

There have been no additions to the church in Monrovia, and by deaths and dismissions the number of members is reduced to thirty-two. Since Mr. Ellis resigned the charge of the church, religious services

have been continued on the Sabbath by Mr. Wilson, and a weekly prayer meeting and lecture during the week. As Monrovia is at present the most important point in Liberia, another Missionary is greatly needed there. The Sabbath School under the care of Mr. James, one of the elders of the church, is still continued.

At Kentucky, the church consists of nineteen members, one having been added during the last year. The Sabbath School is also continued.

At Sinoe the church consists of forty-five members; the number last year was thirty-three. Mr. Priest preaches occasionally at two other places, where the inhabitants are destitute of Presbyterian services. This part of Liberia is increasing in population, and needs very much another Missionary.

#### *Schools.*

Mr. Wilson opened the Alexander High School in January, with fifteen scholars. Four other young men would have joined the school, but they were absent with the expedition called out to protect the Bassa settlement against the native tribes. Two of the scholars are twenty years of age, the others from twelve to sixteen.

After describing the different classes and the studies with which they are occupied, Mr. Wilson writes:—

Some four or five of the boys are bright, and give good promise of success. There are only two or three that will not make tolerable proficiency. As to behavior, they are respectful, obedient and pleasant. I hope to have little difficulty in maintaining good discipline. In the studies mentioned they all recite daily, between the hours of 9 A. M. to 2 P. M., having only a recess of twenty minutes. Of course they are required to prepare lessons out of school.

So much for secular studies. Besides these, religious instruction is made to hold a prominent place. Three mornings in the week I read from the historical part of the Old Testament, beginning at Genesis, paying attention to the geography of places, and the chronology of events, besides explaining orientalisms, and making some practical remarks. These chapters I assign for a Bible lesson for the Sabbath, and on which they are examined on Monday morning. The whole is intended for a course of Biblical History.

In addition to this I require them to commit to memory daily three or four verses in the Proverbs, which I explain and illustrate the day before—using freely the excellent Exposition of Bridges. The mention of this course will I think at once commend it. The Proverbs are eminently practical, and especially are they adapted to the young. But they must be treasured in the memory and “hid in the heart,” in order to answer their design.

The iron school-house cannot be praised for its beauty; but for use it does admirably. It is as convenient and comfortable as we could desire. The furniture is good—desks, benches, maps, and globes, all excellent.

The English school under Mr. James is still prosperous. It has been deemed best to limit the number of scholars to fifty. With Miss Strobel, as assistant teacher, it will require all his time to do justice to that number.

The school at Kentucky, under Mr. Erskine, has twenty scholars, and is doing moderately well. He has still four boarding scholars, supported by the Associate Reformed Synod of the South.

At Sinoo, Mr. Priest has charge of a school, the number of scholars not reported. He was induced to commence it, to meet the pressing wants of the families connected with his Church.

At Settra Kroo, the school under the care of Mr. McDonogh for a part of the year contained twenty scholars. Some parts of the year the children are required to assist their parents on their farms. He has been instructed to take a few boarding scholars, which will be an inducement for the day scholars to attend more regularly.

### CORISCO MISSION.

EVANGASIMBA :—Rev. James L. Mackey,  
Miss Isabella Sweeny, Teacher.

Miss Sweeny embarked for this Mission in October. Before this she has probably reached Corisco, though her arrival has not yet been reported.

The last Report mentioned the selection of a missionary station on the island of Corisco, and the commencement of their work by the Rev. Messrs. Mackey and Simpson. The erection of dwelling-houses, and the study of the native language, engaged at once their attention. They were able also to conduct native services, with the help of interpreters; and they looked forward to many years of useful labor, if it were the will of God.

But how often are we reminded of the weakness of the instruments by which God is pleased to perform his great work! It was his holy will to bring this infant Mission suddenly almost to an end. Two of its members, the Rev. George W. Simpson and his wife, were called to their rest by a most painful and unexpected dispensation of providence—the loss in a tornado of the vessel in which they were making a short voyage. The particulars, so far as known, of this distressing calamity have been widely published, and need not be here repeated. To our departed friends, this end of their voyage of life was doubtless a joyful event. It is the common testimony of all who knew them, that they were well prepared for a sudden departure into the eternal world. To the poor heathen, however, it was a dark dispensation, one which, in their ignorance, they could not understand, yet which they could not but deeply feel. Mr. Mackey thus described their conduct on receiving the sad news:—

There was much sorrow expressed among the people here at this sudden bereavement. The king came up immediately after the news reached him, and exhibited the deepest sympathy and sorrow, and desired me to write to America immediately, and try to bring other men to take Mr. Simpson's place, and to extend our operations to other towns. Several of the head men also expressed their deep sorrow at the sudden loss of their missionaries. On the Sabbath after the sad intelligence arrived, my congregation was large and very attentive. There was the stillness and the attention of a Christian congregation, when I talked to them of the death of their missionary, of the lessons of instruction he had given them, and of the certainty of their again meeting with him on the last great day before



the judgment bar of God. No people could be more willing to hear the Gospel than those here.

The removal, in such a remarkable way, of these choice missionaries, just as they had fully commenced their labors in a most destitute and yet a most promising field, must be regarded as an act of God's providence well fitted to arrest the serious attention of the churches. It may be a rebuke for duty long neglected, and even now but very partially fulfilled by our body—that of giving the Gospel to a perishing heathen people, who are easily reached, and of whose race, as if to remind us constantly of our obligations, so many are found in our country and in our own communion. We should humble ourselves and repent deeply before God, in view of this neglected duty.

Desolating as this bereavement has been, however, we may hope that its chief design is gracious. By God's blessing it may humble, purify, and prove the friends of the missionary cause, in order that in the latter end they may do a greater work for the glory of God in the salvation of the African people. The mission still lives. The door of entrance is still open. The field is still white unto the harvest. Our esteemed brother in the mission has received grace from on high to go on steadfastly in his work. His convictions of the importance of this work are unwavering, and they are shared by other brethren who are personally acquainted with this field of labor. The Rev. J. Leighton Wilson, a valued minister of our body, long a missionary in Africa, thus speaks of the duty of our Church:—

I will not allow myself to suppose that no one of the many young men about to enter the service of their master, can be found to take the place of our dear Brother Simpson. For a time, I have no doubt, Brother Mackey will be able to bear the heat and burden of the day alone. But this must not be continued too long, or he will inevitably sink under an accumulation of responsibility too great for any ordinary man.

I have recently, with him, gone over the field of present labors, and I can truly say, that I know no field of missionary labor that seems to promise better results than that occupied by this dear Brother. It is evident that the asperity of heathen character is already softened down; preaching is well attended, wherever he preaches; the people generally give unequivocal evidence of sincere attachment to their missionary, and at least one young man of promise seems to be inquiring what he must do to be saved. I hope, therefore, that your Committee will think of nothing else than sustaining this Mission, and of reinforcing it as speedily as possible.

In the spring, the brethren decided to form a second station, at a place not far distant from the first, in order to come more fully in contact with the natives. The dwelling-house and premises occupied by our lamented friends, Mr. and Mrs. Simpson, are now under the charge of a trustworthy native, waiting the arrival of another missionary family. The second station has been formed at Evangasimba, the native name of that part of the island; and the buildings, which were in progress before the death of his associate, have been completed by Mr. Mackey, consisting of a dwelling-house and a small church. A bell is swung on

a tree near the church, and by agreement with the people, is rung on every Saturday evening, to remind them of the approach of the Sabbath day.

At the date of the last communications from this Mission, the service in the chapel or church on the Sabbath was well attended. Many prayers should be offered that the Gospel now preached to a people who never heard it before, may become the effectual means of their salvation. A good report is given also of the school, at which forty-eight boys were in regular attendance. Many applications for boys to be taken and boarded, had been made to the missionary, all of which had to be refused, excepting two. Eventually, a boarding school for boys, and another for girls, should be established. Already earnest requests have been made that girls should be taken and educated at the mission premises. These applications may have, in most cases, a selfish origin, in the hope of worldly advantage. They are made by parents, and sometimes by boys on behalf of girls to whom they are betrothed. They present opportunities, however, of imparting a Christian family training to some of the youth; and the influence of boarding schools could no doubt be brought to bear against the practice of polygamy, one of the most common and most injurious evils among the Corisco people. The parents would, probably, be willing to place their daughters under the control of the Mission, in respect to their marriage at a suitable age. As connected with this subject, the station of Evangasimba has been planned so as to encourage the settling around it of those who are willing to submit to certain rules of Christian conduct.

In addition to his other labors, Mr. Mackey has prescribed for many cases of sickness. Details cannot be here related, but a very interesting narrative is given in the *Record* of July, which shows how enslaved were this heathen people to the power of superstition, and how the medical skill of the missionary gained the confidence and good will of the poor islanders, and thereby prepared the way for his greater usefulness among them as a minister of the gospel. On the whole, it is evident that the Mission on this island is already exerting a fine influence over the people, and the prospects of its success, notwithstanding its sad bereavements, are yet most cheering.

The chief interest of the Corisco station, however, is derived from its connection with the main land, and the vast multitudes of pagans, to whom it is believed it will, before long, prove an effectual door of entrance. Corisco itself is an island about four miles square, lying nearly one degree north of the equator, containing a population of about fifteen hundred souls, in thirty-seven small villages or hamlets. It is situated about the middle of the sea line of Corisco Bay, at a distance from the main land of from fifteen to twenty miles, the distance being nearly uniform from Cape St. John on the north, round to Cape Esterias on the south. Two rivers empty into the bay, one of which, the Muni, has been explored, first by Messrs. Mackey and Simpson, and another branch of it by Mr. Mackey and a missionary of the American

Board. These journeys both extended to the mountains, some sixty or seventy miles from the sea. It is considered practicable to cross over the mountains, and it is believed that a large population will be found in the interior. With the blessing of God, native laborers may be trained up at Corisco, and prepared to accompany the brethren, whose honor and privilege it shall be "to preach the gospel in the regions beyond." In the meantime the people of Corisco form a larger parish than is placed under the care of most of our brethren in the ministry, and their language is spoken in the towns on the coasts of the bay, to which there is easy access, and on the sea coast for thirty miles north of Cape St. John.

Mr. Mackey, in whose judgment great confidence may be reposed, thus speaks of the climate of this island:—

My opinion remains unchanged. This has every appearance of a healthful location. During the dry season we have a constant breeze from the ocean; so also during a good part of the rainy season. The temperature of the island is moderate, subject to no sudden changes. The rains are not excessive, and fall mostly in the night. It has very rarely occurred during the rains which are now closing, that we have had a whole day cloudy, and not a single day rainy from morning until night. I have kept a register of the range of the thermometer. The mercury has not risen to 90° in the shade, and has not fallen below 75° in the last six months. The average has been about 82°, and not generally varying more than four or five degrees in the twenty-four hours. The sun, however, has great power. Removing the thermometer from the shade at 84°, I have seen the mercury run up, in a few minutes, to 115° or 120°. I presume no one would feel the same vigor and elasticity here, which he would in a more northern clime. There is a lassitude, which I suppose is caused by the continued warmth of the climate, which very much indisposes one for either mental or bodily exertion. I am very certain, from my own experience, that with proper care and prudence one may enjoy very good health here.

The Committee cannot conclude their narrative of this most interesting Mission in terms more appropriate than the words with which Mr. Mackey closes one of his letters:—

It will be with great joy that I would welcome some additional laborers here. I trust you will be at no loss, either for men or means, to strengthen and uphold this Mission. It ought not to languish. To my own mind, one of the most important fields is open here. If our Saviour has a people here, he will provide, own, and bless means to their salvation.

## India.

### LODIANA MISSION.

LODIANA :—————Rev. Joseph Porter,  
 Rev. Levi Janvier,  
 Rev. Adolph Rudolph, and their wives;  
 Rev. James H. Orbison;  
*William Basten*, Catechist;  
*Qadir Baksh*, Scripture Reader.

|                  |                                                                                                                                                                                                                     |
|------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| SAHARUNPUR:————— | Rev. James R. Campbell,<br>Rev. Joseph Caldwell,<br>Rev. John S. Woodside, and their wives ;<br><i>Theodore W. J. Wylie,</i> } Catechists,<br><i>Samuel B. Wylie,</i> }<br><i>John V. McLeod,</i> Scripture Reader. |
| SABATHU:—————    | Occasionally occupied.                                                                                                                                                                                              |
| AMBALLA:—————    | Rev. Jesse M. Jamieson,<br>Rev. John H. Morrison, and their wives ;<br><i>Isai Das,</i> Scripture Reader.                                                                                                           |
| JALANDAR:—————   | <i>Rev. Golok Nath ;</i><br><i>John B. Lewis,</i> Teacher ;<br><i>Daniel Wells,</i> Scripture Reader.                                                                                                               |
| LAHOR:—————      | Rev. John Newton, and his wife,<br>Rev. Charles W. Forman.                                                                                                                                                          |

## FURRU KHABAD MISSION.

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| FUTTERGURH:————— | Rev. John J. Walsh,<br>Rev. Augustus H. Seeley,<br>Rev. Julius F. Ullman,<br>Rev. David E. Campbell, and their wives ;<br><i>Rev. Gopeenath Nundy ;</i><br><i>Kasim Ali,</i> } Catechists,<br><i>Madari,</i> }<br><i>Thomas Scott,</i> }<br><i>Adam,</i> } Teachers.<br><i>John Darby,</i> }<br><i>Dhokal Parshad,</i> } |
| MYNPURIE:—————   | Rev. John E. Freeman, and wife ;<br><i>Hannkh,</i> Catechist,<br><i>Hulassi Roy,</i> Teacher.                                                                                                                                                                                                                            |
| AGRA:—————       | Rev. James Wilson, and his wife ;<br>Rev. James L. Scott,<br>Rev. Robert S. Fullerton, and his wife.                                                                                                                                                                                                                     |

## ALLAHABAD MISSION.

|             |                                                                                                                                                                                                                                                                                                                                                                |
|-------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ALLAHABAD:— | Rev. Joseph Warren,<br>Rev. Joseph Owen,<br>Rev. Robert M. Munnis,<br>Rev. Lawrence G. Hay,<br>Rev. Horatio W. Shaw, and their wives ;<br><i>John Harry,</i> Licentiate Preacher ;<br><i>John Beg,</i> Catechist, and Candidate for the Ministry ;<br><i>Paul Kaim,</i> } Scripture Readers and Teachers.<br><i>George Douglas,</i> }<br><i>Yunas Singh,</i> } |
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NOTE.—Names printed in *Italic* above, denote persons of Hindu or East Indian parentage, mostly Hindu.

The Rev. Messrs. James Wilson and William H. McAuley and their families arrived in this country during the last year. It is with regret Mr. McAuley has come to the decision not to return to India, on account of the state of his health. Mr. Wilson expects to go back to his field of labor. Mr. Scott has recently arrived, on a visit to his friends; and the station at Agra is occupied by Mr. Warren, who removed temporarily from Allahabad for that purpose. Mr. Fullerton was stationed at Mynpurie; but he would remove, at the request of the Committee, about the close of the year, to Agra to engage in the duties of that station; while Mr. Freeman would carry on the work at Mynpurie. Mr. Newton and family are on their way home, to seek restoration of health, which has been seriously injured by living nearly seventeen years in India. Messrs. Freeman and Ullman, with their wives, have returned to their field of labor, arriving in Calcutta in November.

Besides these changes, the prevalence of serious sickness at Lodiana and Saharunpur made it necessary for several members of the Lodiana Mission to spend a portion of the year in the mountainous regions. This measure proved beneficial to all; but Mr. Woodside had not fully regained his health, and Mrs. Janvier continued, at the latest dates, in a feeble condition.

But few changes have occurred in the list of native laborers. A catechist and a scripture reader, both connected with the station at Amballa, have proved on trial inefficient in their work, and are no longer employed as assistants. The catechist of the Allahabad Mission, on the other hand, has been taken under the care of the Presbytery, as a candidate for the ministry of the Gospel. His talents, attainments, and fidelity, encourage large expectations of his usefulness.

The missionaries are all anxious to be aided in their work by a choice company of native brethren, and the work itself must eventually pass into their hands. It is therefore with much regret that no new names of native laborers are reported during the last year. This fact should arrest the eye of the Church, and call forth the prayers of the people of God for a large increase of this class of laborers.

### *Churches.*

The membership of the churches is as follows, viz.:—

|                     |        |
|---------------------|--------|
| At Lodiana, . . . . | 14     |
| Amballa, . . . .    | 13     |
| Jalandar, . . . .   | 6      |
| Saharunpur, . . . . | 17     |
| Futtehgurh, . . . . | 95     |
| Agra, . . . .       | 37     |
| Allahabad, . . . .  | 49—231 |

Two members were excluded from the communion of the church, one at Lodiana, and the other at Allahabad. Two are under suspension at Lodiana; one was suspended at Allahabad, but was afterwards restored,

on giving evidence of repentance. Five were added to the church at Lodiana, two at Saharunpur, three at Agra, thirteen at Futtehgurh, and six at Allahabad—all, on examination, excepting seven. Two of the members of the church at Allahabad have departed this life, “of whose safety,” the missionaries say in their report, “we have good hope.”

The Christian life of the communicants calls forth the constant solicitude of their missionary friends. Of the church at Jalandar, which is under a native minister, this good report is made :—

The members of the church have shown a desire for holiness and spiritual mindedness, which it is cheering to witness. We trust they are growing in grace and in the knowledge of Christ.

At Amballa, the state of things is less encouraging :—

Our church is not in as flourishing a condition as it was a few months ago. No additions to its members have been made since our last report.

The missionaries at Saharunpur are permitted to say :

It is a matter of thankfulness that no case of discipline has arisen in our Christian community during the year, and all seem to advance gradually in their knowledge of divine things. Two individuals who have sat for some years unimpressed under the gospel ministry, have lately expressed some concern on the subject of religion, and desired to be admitted to membership in the church.

At Agra :

We have not had any additions to the communion of the church during the past year, but there are at present three persons who have expressed their desire to join us, and who will probably be admitted before long. [These three were received in December.]

The missionaries at Futtehgurh write, on October 1st, with thankful hearts in the following language :—

As a church we have special reason for gratitude to God for his great care over us during the year which is now closed. The church consisted, at its organization in 1841, of twelve members. From that time it has steadily increased not only in number, but in knowledge, and we trust in piety; and consists at this time of ninety-one members, seventy-four of whom are natives. During the year three have been received on examination, [and a few more after the report was made out,] besides six on certificate. Thirteen children have been baptized. . . . The attendance upon all the means of grace has been good, marked by seriousness, and a desire to receive benefit. Peace and harmony have marked the year which is now closed, with little irregularity of conduct. There has been but one instance in which it was thought necessary to administer even the slightest discipline.

At Allahabad, the state of the church is thus characterized :—

The growth of our church in strength and piety is slow, but we believe, and think we can sometimes see, that it is real.

Thus it appears that most of these infant churches have enjoyed some tokens of the presence of the Spirit of grace. They have not

been permitted to welcome large numbers of converts into their communion; but some have been received—as earnest of many more, the first fruits of a great harvest. It is also a reason for gratitude that the members of these churches, in the midst of all their peculiar temptations and dangers, have been enabled, for the most part, to walk worthy of their Christian calling. Our prayers should be offered for the outpouring of the Spirit of God, that many may be added to these churches daily, of such as shall be saved.

The returns of church members do not show the whole number of those who, in a charitable judgment, may be regarded as true followers of our Lord. There may be many hidden ones, whose faith will be manifested to their brethren at the revelation of the great day. Some may be even under the instructions of the sanctuary, and yet abstain too long, and for insufficient reasons, from confessing Christ before men. Examples of this kind often occur in our churches at home. We find a similar one in the communications of the missionaries at Saharunpur. An aged and respectable man died at that station early in the year, while on a visit for Christian instruction and medical assistance. He was the chief zemindar, or landholder, of a neighboring village, and had been engaged in the study of the Christian Scriptures for several years, with obviously deepening interest.

Within the last two years he had frequently come to Saharunpur for instruction, and was urgent in his request to have a Christian school established in his village. He had himself taught the youth of the village to read the Scriptures. He seemed to be a devout worshipper, an humble disciple, a sincere believer in Christ, but yet he labored under difficulties about making a public profession of his faith, perhaps in consequence of the reproach and persecution which he would thereby incur; and he asked frequently, “If a man could not be *saved* without baptism.” The answer always given to this inquiry was, “that baptism was not necessary to salvation, but that no true Christian should or would live in disobedience to the commands of his heavenly Master.” At length he was made willing to confess his faith in Christ, but before his baptism he was called to depart out of this life. “Some one,” Mr. Woodside writes, “may be disposed to ask, Why did you allow him to die unbaptized, since he was willing to have it done? Our reason was, that such a baptism would have done him no good, and it might have done injury to the cause of Christ. People might have said, ‘Oh, they baptized a dying man, who did not understand what was done to him.’ We think, however, that he died in faith, and is now among the redeemed in heaven.”

A school has since been opened in his village, under the care of one of the native assistants; and his grandson, a boy of five years of age, the heir of all his property, is called “Isa Baksh,” the Gift of Jesus, and is to be given to the missionaries to receive a Christian education.

### *Religious Services.*

These are held in the churches and chapels at regular hours, and in the bazars, and other places of native concourse, as opportunity offers. Public worship in English, once on each Sabbath, is conducted at most of the stations for the benefit of the missionaries and their families. A few European friends sometimes join them, counting it a privilege to

worship God in the scriptural forms of our Church. At Agra, the congregation being chiefly composed of Europeans and East Indians, the services are conducted in our language. The main strength, however, of the missionaries in preaching is spent on services in the native tongue. We gather the following statement of these native services from the reports of the Missions, showing that our brethren are "in labors more abundant."

At Lodiana, four services are held on the Sabbath, two in the church, and one each in two chapels, a lecture in the week, the monthly concert meeting of prayer, and the less formal exercises of bazar preaching by native assistants, almost daily at different places in the city. At Saharunpur, two Hindustani services are conducted on the Sabbath, at the church in the city, and the church on the mission premises, and one in the week; while the verandah of the city church, and other places, have been occupied every afternoon as preaching stations. At Amballa, two Hindustani services are held each Sabbath on the mission premises, a similar service, part of the year, in another quarter of the city, and a less formal service every evening in the bazar chapel. At Jalandar, preaching has been continued by the native minister both in the city and the neighboring villages. At Lahor, there has been preaching every evening in the bazar. At Futtehgurh, numerous services are reported—worship in Hindustani on the Sabbath and on Wednesday evening, a service at the village of Burpore on the Sabbath, preaching four times a week by the native minister in the city of Furrukhabad and neighboring places; Sabbath school and Bible class exercises, and instruction daily in the bazars, by the catechists. At Mynpurie, preaching every Sabbath in the chapel, and once a month to a large number of beggars, formed a part of the regular duties of the station. And at Alla-habad, two congregations, one at the Jumna and the other at the Katra, have enjoyed preaching in Hindustani on the Sabbath and during the week, while prayer meetings and the monthly concert meeting have been held as heretofore; regular services have also been conducted at the Chauk and Kyd Gunj chapels, and at the Blind and Leper Asylum, making five separate places in the city at which public worship is maintained, besides preaching visits to the villages near the city.

In many of the services at the different stations, particularly those held in the bazars, the native laborers render invaluable aid. We quote the following paragraph from the report of the station at Futtehgurh, as showing in part the duties performed by laborers of this class, and the supervision under which they are placed:—

Two of the catechists have been stationed at Burpore, [a village between Futtehgurh and Furrukhabad,] under the direction of Mr. Seeley, and two at Rakka, [another village,] under the care of Mr. Walsh. They visit the bazars and villages daily; and, reading, preaching, and distributing the truth, they are generally received with kindness. They keep a journal of the portion of the Bible read, the Tracts distributed, and the subjects upon which they addressed the people, together with the number addressed, the objections made, and how they are answered, &c., [which are reviewed by the missionaries, with suitable instructions for their improvement, as a part of this preparation for their work.] They are now studying Fisher's Catechism in Urdu.



The degree of interest which the natives have taken in these services has varied at different places. On a general view of the reports of the stations, we perceive a manifest improvement, both in their attendance on Christian worship and their deportment during the service. This can be exhibited in a series of short extracts. At Saharunpur—

The attendance on these occasions [in the chapel near the mission houses] has been about the same as reported last year, except that we have more frequent visits from the villagers of Pahassu, where the aged Zemindar lived, who still seem favorably disposed towards Christianity. Occasionally the natives of the city drop in, apparently from curiosity. We regret that so few of them show a disposition to attend on our mission premises to hear the gospel, but still there is a better state of things in this respect than formerly. It the city church, the service is very well attended. The audience consists chiefly of the heathens and Mohammedans that may happen to be passing by, but a number of our Christian people are usually present. The exercises on these occasions partake more of the character of the stated worship in our Christian congregation than does the week-day preaching at the same place. It is pleasing to see with what decorum people at such times behave, who are drawn together by curiosity alone, and also to observe how patiently and attentively they listen to what is said. Sometimes at the end of the service they are questioned as to what they remember, and their answers show that they have not listened in vain.

Concerning Bazar Preaching, the missionaries at the same station remark :—

Under this head might be included every effort made to bring home divine truth to the hearts of sinners, whether in the bustle of a city thoroughfare, or the seclusion of a private walk,—whether in a group of gazing villagers under the shade of a wide-spreading tree, or among the noisy inmates of a village school. In all these, and many more ways, the gospel is preached, year after year, at this place; and there are few in the city, and its immediate suburbs, who have not thus been informed of the existence of a Saviour, and somewhat of the plan of salvation through faith in his name.

Of preaching in the Bazar Chapel at Amballa, we have this notice :—

Owing to the favorable position of this place, we are scarcely ever without a good congregation at our services. Many passers by, attracted by the concourse, and the novelty of the scene, stop to hear the truths of God's word, and often go away with its praise on their lips, if not in their hearts. Many there receive a tract, or a part of the Scriptures, which may sometimes speak to them in a still small voice, amid the family circle, or in solitude, the words of life. Some enemies of all righteousness do not cease to pervert the right ways of the Lord. Their opposition, however, has been much less of late than formerly.

At this station, the brethren plead for “at least one more missionary, who should devote his whole time to labors in the Cantonments. . . . where a large number of persons, who are almost destitute of the means of grace, might be induced to attend the simple preaching of the gospel.”

The missionaries at Lahor write of—

Large and attentive audiences, though they have often been noisy and contentious. The inimitable purity of gospel morality has frequently excited the admiration of the people; and not a few have expressed the strongest approbation of the way of life through the death of the true incarnation.

In reference to the labors in the bazars and villages, of the missionaries at Furrukhabad and Futtehgruh, and particularly of the native minister and catechists, we find the following notice:—

By these means, Christ and him crucified has been preached in all this region. To some the doctrine has proved, we are grieved to say, a stone of stumbling and a rock of offence; while to others it has seemed foolishness. To none, so far as we yet know, has it proved the wisdom of God, and the power of God unto salvation.

Of the attendance and attention at Mynpurie, we have this report:—

Our audiences are composed principally of our servants and the school boys; but the friends of the latter sometimes accompany them, and our numbers are often temporarily swollen by the throng of people on their way to, or returning from the city. The attendance and attention are, under the circumstances, as good as we could expect; but how much of this is owing to mere curiosity, or to habits previously formed, we are unable to say. We trust that, at least, some of the school boys are not indifferent hearers of the word; and some, indeed, have acknowledged that the Christian religion is true. As yet, however, there seems to be wanting that thorough conviction of sin that would force them to cry out, "What must we do to be saved?"

Two striking features of many of the native congregations are presented in these accounts. One is, that the scholars in the mission schools are often amongst the regular attendants. Special prayers should be offered for this most interesting class of hearers of the gospel.

The other is, that the audiences are often variable and fluctuating. The preacher goes to his chapel, not knowing, sometimes, who will be there; and if his congregation should at first be a large one, its numbers may suddenly be reduced; or as capriciously increased if but few are present at the beginning. On the whole, however, the congregations are becoming larger, more stable, more serious. The gospel is disseminated, even when the audiences are not regular and devout in their attendance; while in the stated services of the sanctuary, increasing numbers are taught more perfectly the way of life. And the promise of God standeth sure under all circumstances: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

### *Missionary Tours.*

In making journeys for the purpose of preaching the gospel to the people, the missionaries of the Lodianna Mission have spent more time than usual, while this method of usefulness has not been neglected by the brethren of the two lower missions. Mr. Porter visited numerous villages and towns lying south-eastward from his station; and at a later period he made a tour on the western side of the Sutlej, going some

two hundred miles from Lodiana, and spending two months, preaching the Gospel every day. Mr. Janvier made a journey, also, into the Panjab, going as far as Labor, and spending about the same time preaching from village to village. Mr. Rudolph spent a month in a journey towards the mountains. Babu Golok Nath devoted five weeks to visiting places within reach of his station. Messrs. Campbell and Woodside made a long journey in the interior of the mountainous districts. In February and March, Mr. Woodside spent five or six weeks on a tour, extending to Merut. Mr. Jamieson spent a fortnight amongst places not far distant from his station; and afterwards, Mr. Morrison devoted two months to several large fairs in different directions from Amballa. Messrs. Seeley and Gopeenath Nundy made short tours among villages near Futtehghurh; and Mr. Seeley expresses the hope that their numbers may be so reinforced as to permit four months in each year to be devoted to this kind of work. Messrs. Owen and Munnis employed their vacation in December, in a preaching tour in the district of Allahabad, visiting some very populous villages and towns. On most of these journeys some of the native laborers accompanied the missionaries, both learning and giving lessons of Gospel instruction.

The connection of these missionary journeys with other departments of the work, and the opportunities of useful influence which they afford, are described by Mr. Owen:—

These tours through the country are very important for becoming acquainted with the people, and seeing what is really to be done, and also making known the Gospel to the extent of our ability. In this manner, too, we can become better qualified to mature plans for future operation among the people, when a native agency is ready. Much may be done by this means in preparing the way. The character and aims of the missionary become known, some truth is diffused we may hope even to the salvation of souls, personal acquaintances in many places are formed, the habits, character, and wants of the people seen, their superstitions and prejudices observed, a more thorough acquaintance with the language and ideas of the common people obtained, and thus preparation is made for the permanent establishment of a native agency among them. This agency, however, is not yet ready, and our special vocation as missionaries is to prepare it. Hence the vast importance of the educational process, and of *Christian* education. To separate preaching from education in the missionary work, is to put asunder what God has joined together. The grand companion of these is the press.

The missionaries are accustomed to give religious tracts, portions of the Sacred Scriptures, and sometimes the New Testament, to persons whom they meet on these journeys. Great care is taken to obtain a careful perusal of these publications. The Rev. Golok Nath thus describes his method of book distribution:—

We have made it a rule not to give any one a book without making a short lecture previous to handing it, explaining the contents as briefly as possible, but at the same time telling the person the most necessary things for understanding the volume he received. For instance, on giving a New Testament, we commence by saying, "Here is a book that contains an account of the incarnate Son of God, born in the country of Judea," &c., . . . It is true I gave away thus a less number of books; but I trust a greater amount of good has been done.

That great good is really accomplished by these tours cannot be doubted. The fruits of such labors, it is true, in many instances may not be visible. The missionary may never again see the faces of his transient audience. In other cases, however, after many days he may find the bread which he had cast upon the waters. Thus Mr. Owen writes again:—

Near this place I inquired for an old man, Brig Lal, whom I saw here seven years ago [on a similar tour. Learning that he had been dead five years, and receiving satisfactory accounts of his conduct and spirit,] I can indulge the hope that he is in heaven. His light, of course, was not very great, but he knew that Jesus Christ came into the world to save sinners, and with much apparent fervor he declared his firm belief in Jesus; and I could hear of nothing in his conduct to contradict this declaration.

The multitudes of people, living in villages thickly planted over the land and in larger towns and cities, and assembled at times in almost countless numbers at their fairs, are brought distinctly under the view of the missionaries on these preaching tours. We need not wonder that the sight of such vast numbers, thus ignorant of the way of salvation and debased by idol worship, and thus open to the approach of the ministers of the Gospel, should make a deep impression on their minds, and lead them to wish earnestly for more laborers in a field so white unto the harvest. Mr. Morrison, while on a preaching excursion at a festival celebrated in honor of an idol-god, writes as follows:—

Would that I could describe the scene and portray the feelings that often occupied my mind while moving about in that immense throng, or as I stood preaching Christ on the steps of that temple, looking down upon 100,000 people, each one having an immortal spirit, of infinitely more value than so many worlds, and one and all mad upon their idols, moving about like waves of the sea, foaming out their own shame. For four years and more no missionary but myself has been able to attend this melā. For three out of these four years I have attended year after year, sending home the same report, like the lamentation of the evangelical prophet—"Lord, who hath believed our report?" Year after year the cry has gone over to the Church, "Come over and help us," and yet no response, until the soul sickens and the heart faints. O Lord, how long?

### *Visits to the Melas or Fairs.*

The brethren, as the preceding quotation shows, have continued to attend the Melas, or Fairs, to which the natives resort partly for religious worship, and partly for purposes of traffic and pleasure. These festivals are held at places reputed holy, in honor of some saint or god; and they are of frequent occurrence. They afford an opportunity of addressing many persons from distant places, to whom access could not otherwise be gained; and also for the distribution of the holy Scriptures and religious Tracts. The Reports of the Missions mention quite a number of places at which these fairs are held, which were attended by some of the brethren—Allahabad, Hardwar, where the Ganges issues from the mountains, Jwala Mukhi in the Panjab, and others. At Hardwar—

In consequence of a particular conjunction of the heavenly bodies, according to Hindu reckoning, there was a large collection of pilgrims a few days previous to the regular fair. Being informed of this beforehand, [the missionaries at Saharmpur remark,] we made our arrangements accordingly, and enjoyed the opportunity of laboring amongst them for several days previously to the commencement of the mela.

The latter was smaller than usual this season, owing, we believe, to the fact above mentioned. Still, a large quantity of Tracts and portions of the Scriptures were distributed, and throughout the fair our preaching was attended by numbers, who manifested much apparent interest in what was said.

Mr. Munnis gives the following notice of the diminished attendance, at the mela at Allahabad, and of some of the evils connected with it :

All those who take an interest in missionary labors will be rejoiced to hear that this famous mela, at Allahabad, is declining rapidly. This year's mela was very small indeed. A circumstance has occurred which may help to make the next even smaller. The cholera has broken out among the wretched pilgrims, and for the last five days from ten to twenty have died daily. Many pilgrims in great alarm left Allahabad and went home, before the Basant Panchami, thereby depriving themselves of the great benefit of bathing on such a great occasion. For instance, one man was seized with cholera, to whom Mirza gave some medicine. As soon as he felt a little better, he ran from the mela ground, saying "I will stay here no longer." It is considered a very meritorious thing to sleep on the sand in the bed of the river, which is very damp and unhealthy, and in this season especially so, on account of the rain which so unseasonably fell. The man who rents this land from government, parcels it out to the pilgrims, six feet by two, and on this they live during the mela season, and for this they give two rupees rent! This foolish practice of sleeping on such ground has been the cause of much mortality. During one rainy night four faqirs died, notwithstanding all their holiness! Such cases as these might, one would think, open the eyes of the poor Hindus. Seeing the special favorites of heaven dying before their eyes like other men, their eyes might be opened to see their folly in worshipping mortals like themselves, "who are crushed before the moth."

It not unfrequently happens at these fairs, that the missionaries enjoy precious opportunities of declaring the unsearchable riches of Christ to the heathen. At a mela some twenty-five miles from Lodiana, Mr. Janvier was allowed to address a company who seemed to listen very attentively. We quote the concluding part of his narrative:—

They were then told that they were not only utterly guilty, but utterly helpless in the sight of God, and that when they were truly convinced of this, then they would know why it was that we directed them to the Divine Incarnate Saviour, and to him alone, for salvation; and that then they would *go to him* and *receive salvation from his hands*. The case of the thief on the cross was related to them, and appeared to interest them much.

When told of the new life, the new power, which a man received when he believed in Christ, one of them asked, "but *are* there such persons to be met with, that have thus been delivered from their sins, and are thus serving God?" [This gave an opportunity of declaring the power of Divine grace, in the case of individuals, and also of nations,—such as the Sandwich Islanders in modern times, and the barbarous inhabitants of Great Britain in former ages; and after much more was said,] the interview was brought to a conclusion: whether to result in benefit to any soul, must be known hereafter. But it is a privilege and a blessing to be permitted to testify in behalf of Christ to them that know him not; and

peculiarly so, when a hearing ear, and even in a small degree, a *serious spirit*, are vouchsafed to those to whom it is addressed. Such things are answers to prayer, and where the lesser blessing is granted, there is encouragement to ask for the greater.

### *Christian Education.*

We have the following reports of the schools in the different missions, viz. :—

|                           |                                                                |           |
|---------------------------|----------------------------------------------------------------|-----------|
| <i>Lodiana :</i>          | High School—English, 110 ; Persian,<br>111 ; Hindi, 28,        | 249 boys. |
|                           | Orphan school,                                                 | 18 girls. |
| <i>Saharanpur :</i>       | English school,                                                | 27 boys.  |
|                           | Persian and Urdu school,                                       | 150 “     |
|                           | Orphan school,                                                 | 9 “       |
| <i>Amballa :</i>          | English and vernacular school,                                 | 85 “      |
| <i>Jalandar :</i>         | English, Persian, and Urdu school,                             | 200 “     |
| <i>Lahor :</i>            | English school,                                                | 92 “      |
|                           | Persian and Urdu school,                                       | 20 “      |
| <i>Farrukhabad :</i>      | High school—English and vernacular,                            | 190 “     |
| <i>Burpore, near Fur-</i> | Three bazar schools, }                                         | 95 “      |
| <i>rukhabad :</i>         | One bazar school, }                                            |           |
| <i>Futtehgurh :</i>       | English schools, in cantonments,                               | 110 “     |
|                           | Bazar school, “                                                | 9 girls.  |
|                           | Orphan Asylum,                                                 | 26 “      |
|                           | “ “                                                            | 21 boys.  |
| <i>Mynparie :</i>         | High school—English, 43 ; Persian and<br>Urdu, 54 ; Hindi, 53, | 150 “     |
| <i>Agra :</i>             | English and Persian school,                                    | 50 “      |
| <i>Allahabad :</i>        | Mission college—English, 150 ; verna-<br>cular, 120,           | 270 “     |
|                           | Two bazar schools,                                             | 60 “      |
|                           | One bazar school,                                              | 40 girls. |
|                           | Orphan Asylum,                                                 | 19 “      |
|                           | “ “                                                            | 24 boys.  |
|                           | Total,                                                         | 1914      |
|                           | The number reported last year was                              | 1670      |
|                           | Increase,                                                      | 244       |

The English school and the bazar school, in the cantonments at Futtehgurh, are new schools. The former is under the charge of the Rev. Gopeenath Nundy, and its expenses have been defrayed by friends at the station. At Amballa, a small English school, heretofore partly under the charge of the government authorities, has been transferred to the mission, with some funds for its continued support. At Lodiana,

the schools formerly taught in separate places have been brought together in one building, so as to be more fully under the superintendence of the missionaries. The schools at this station, Saharanpur and Lahor, during part of the year were attended by numbers greatly reduced, in consequence of general sickness among the natives at these cities. The school at Jalandar suffered a serious reduction from the number of scholars above reported, for a different cause. One of the boys became convinced of the truth of Christianity, renounced caste, and was anxious to make a Christian profession. Great excitement was created, and the school soon had but three scholars in attendance! This youth was under restraint among his friends, at the latest dates, but remained steadfast in his convictions, though both bribes and threatenings had been employed to change his purpose. The excitement in the city had subsided, and the school was again filling up. With these exceptions, the general state of the schools continues without any material change from what was reported last year.

The *Orphan Schools*, embracing altogether 117 inmates, must be regarded with peculiar interest. These scholars are supported on the funds of the Missions, and have received the sacrament of baptism, as members of the missionary households. Two of the girls at Lodiana, three at Futtehgurh, and one at Allahabad, have been married during the year. The number of boys remains without change. The general deportment of both boys and girls has been worthy of praise, and their improvement in knowledge encouraging. Careful attention is given to their religious instruction, and this with a feeling of almost parental solicitude. Thus, the report of the school at Lodiana says—

We have been permitted to see but little of the fruit of our labor, so far as regards spiritual things. At times some have manifested seriousness. The heaving breast and falling tear have sometimes marked the conflict of the soul within. But we have no evidence that any one among our beloved charge is a child of God. Still we would labor on in faith, knowing that the precious promises of God shall be fulfilled.

It is the earnest desire of the missionaries to see the orphan boys qualified, by divine grace and a thorough Christian training, for stations of useful influence among their countrymen. As an example of the pains taken with their education for this important purpose, we quote a part of the report of the missionaries at Saharanpur :

The necessity of raising up native helpers for the missionary work has induced us to employ the orphan youths under our care in the study of English and the native languages, and for the present at least to give up the manual labor system, except in so far as such exercise may promote their health and habits of industry. . . . . The mornings of each day are spent by the boys in the English school, and during four hours of the afternoon they are engaged in the study of the Hindustani and Persian languages. The Scriptures and other religious books being chiefly used, their knowledge of divine truth would compare favorably with that of the best educated youth of their age in Christian lands. They have now committed to memory with great accuracy the Gospels of Matthew, Mark, and nine chapters of Luke, Brown's Catechism and the Assembly's Shorter Catechism—all in Hindustani; and on these they are examined every Sabbath evening.

Occasionally some seriousness and anxiety on the subject of personal religion have been manifested by the elder boys, but as yet none of them have been thought fit for admission to the communion of the church. With a single exception, however, their conduct has been very exemplary.

In the *Bazar Schools*, embracing 204 scholars, the simplest rudiments of education are taught. The scholars learn to read the Sacred Scriptures, and commit to memory a short Catechism. They are taught by native teachers at a comparatively small expense, and are visited frequently by the missionaries for examination and religious instruction. Two of these schools are attended by girls. It is considered highly important to extend the blessings of Christian education to the ignorant and degraded females of India; but the prejudices of the Hindus against their education are so universal and so inveterate, that it is found to be almost impossible to obtain the attendance of girls as scholars. There is reason to hope that a favorable change is gradually taking place in the native community touching this matter. The education of so many young men, amounting in the country at large to many thousands, cannot fail to exert an influence on the condition of the female sex; and the influence of the Christian churches will be a still more powerful means of elevating the Hindu woman to her appropriate place.

Most of the other schools are of a respectable grade, and would rank as *High Schools*, or as *Colleges*, in the sense of the word which is common in India, derived from the practice of the government in giving names to their seminaries of the same grade. A considerable number of the scholars are learning the English language, which is afterwards used as the medium of study; others pursue the study of Persian, Urdu, and Hindi,—chiefly the two former. These languages are valued as a means of gaining success in life. In this class of schools, in addition to the elementary studies, grammar, arithmetic, geography, astronomy, history, philosophy, mathematics, and other branches are taught, according to the proficiency attained by the pupils; in the same institution may be found scholars learning their letters, and others engaged in the higher branches of study, arranged in classes under different teachers, but all under the superintendence and instruction of the missionaries. Special attention continues to be given to their religious instruction. Thus the Furrukhabad Mission write in their report of the High school in that city:—

The Bible has been made a prominent part of their studies. The English classes read it in English, and then translate the portion read into Urdu. This affords the best opportunity for inculcating divine truth. On Saturday a portion of our Catechism is recited by all the boys studying English. We use another Catechism, which is each day made a part of the studies of all the boys in the vernacular department. . . . Religious truth has made a deep impression on the minds of many of the boys. Many of them confess their belief in the truth of Christianity. One said to his teacher not long since, "I am convinced in my mind, but not in my heart, of the truth of the Bible." This describes the state of mind of many, who still adhere to the customs of their heathen relatives through fear of persecution.

The missionaries long, however, to see more pleasing fruits of their



labors, in the conversion of their scholars, and their preparation to become teachers, catechists, and preachers of the Gospel among their countrymen. For this, the prayers of the churches should be offered without ceasing. And they should be offered under the full persuasion, that these missionary schools are a most valuable means of gaining the object in view. Christian education in any country is a necessary part of the training required by Christian teachers and ministers. In India education is conducted under circumstances of peculiar interest. Even secular instruction tends to emancipate the Hindu mind from superstition and idolatry. A lesson in common geography may demolish a host of fables accounted sacred. But Christian education both demolishes error and builds up the temple of truth; while in many cases the school-house becomes a chapel, and the scholars form a most interesting portion of the regular congregation, to whom the Gospel is preached by preceptors, revered and beloved. Under these circumstances the churches ought to pray for, and to expect a peculiar blessing to descend from Heaven on the schools of the Missions.

As a sequel to this account of our Christian schools, and to set forth their importance by way of contrast, we quote a notice of the schools, few and far between, of the natives in Upper India. In the report of the station at Saharunpur, the missionaries speak of a preaching tour made by Mr. Woodside, during which—

He also visited and examined all the schools he could find, always giving to the teachers and scholars portions of the Word of Life and other religious books and tracts. His examination of the schools showed how very low is the standard of education among the people of this land. Reading or rather rhyming over useless books seems to be the chief employment of the boys. [For the girls, there are no native schools.] In Arithmetic the attainments of the teachers usually stop with Division; in some rare cases they understand a little of Mensuration after their own way. Of Geography they are totally ignorant. . . . It is worthy of remark that in no case were our Christian books refused by the teachers or scholars, but in most instances more were wanted than it was deemed prudent or practicable to give away.

*The Printing Press.*

The Press at Lodiana has continued under the charge of Mr. Porter, and the Press at Allahabad under Mr. Warren's superintendence until the close of the year under review, when it was placed under the charge of Mr. Hay on Mr. Warren's removal to Agra. Both these establishments have been conducted with efficiency. The issues reported are not as large as the number of pages actually printed, some works not being completed. The following tables exhibit the works printed during the year ending October 1, 1851:—

*At Lodiana :*

|                    | <i>Copies.</i> | <i>Pages.</i> | <i>Whole No.</i> |
|--------------------|----------------|---------------|------------------|
| In Panjábí,        |                |               |                  |
| Genesis, - - - - - | 3,000          | 240           | 720,000          |

|                            | <i>Copies.</i> | <i>Pages.</i> | <i>Whole No.</i> |
|----------------------------|----------------|---------------|------------------|
| Luke, - - - - -            | 6,000          | 156           | 936,000          |
| Traets, vol. ii, - - - - - | 6,000          | 100           | 600,000          |
| Miscellaneous :            |                |               |                  |
| Sundry Job work, - - - - - | 26,694         |               | 261,788          |
| Total,                     | 41,694         |               | 2,517,788        |

*At Allahabad :*

|                                            |        |     |           |
|--------------------------------------------|--------|-----|-----------|
| In Hindi-Nagari Alphabet:                  |        |     |           |
| Thirza Goltsh, - - - - -                   | 1,000  | 72  | 72,000    |
| True Sacrifice, - - - - -                  | 5,000  | 24  | 120,000   |
| Epitome of Christianity, - - - - -         | 5,000  | 60  | 300,000   |
| Genesis and Exodus, - - - - -              | 3,000  | 195 | 585,000   |
| Pentateuch, - - - - -                      | 1,000  | 419 | 419,000   |
| In Urdu-Roman Alphabet:                    |        |     |           |
| Urdu Spelling Book, - - - - -              | 1,000  | 24  | 24,000    |
| Indian Pilgrim, - - - - -                  | 1,000  | 256 | 256,000   |
| Jesus, the Child's best Teacher, - - - - - | 1,000  | 32  | 32,000    |
| Tawarikh i Mutaqaddamin, - - - - -         | 1,100  | 126 | 138,600   |
| In English and Job work, - - - - -         | 3,476  |     | 260,772   |
| Total,                                     | 23,576 |     | 2,279,372 |

“The Indian Pilgrim” in this list is Mrs. Sherwood’s work, translated by John Harry, the native licentiate preacher, who is still engaged in translating “Pilgrim’s Progress” into the Urdu language. The tract entitled “Jesus, the Child’s best Teacher,” was written by the late lamented Mrs. Scott, of the Furrukhabad Mission.

Several works are partly through the Press : at Lodiana, an edition of the four Gospels and the Acts of the Apostles, and of the same work in five separate publications ; and at Allahabad, an edition of the Bible in Hindi, revised by Mr. Owen, of which one volume is nearly done.

*Christian Villages.*

It is found expedient to settle some of the Christian families together, in houses placed under the general superintendence of the missionaries. These are erected at a small expense, with funds in some cases contributed by friends at the station, and are then rented at moderate rates to Christian tenants. They are thus protected from imposition, and enabled to enjoy the counsel of their missionary friends, while yet they are thrown on their own industry for support. With the progress of the missionary work amongst a people whose prejudices and customs are both arrayed against native Christians, it may become expedient to enlarge this plan of proceeding. At present there is a settlement of eight families at Allahabad connected with the press, a village with land for

farming on a small scale at Futtehgurh, and a smaller village at Lodiana. The last is spoken of briefly in the report of the station :—

No new buildings have been erected since our last report. Of the houses to let, five in number, all are now occupied, and have been most of the year. The income, for land and house rent, has more than met the current expenses.

At Futtehgurh, where the villagers are the married families, formerly connected with the Orphan Asylum, the missionaries write more at length :

The villagers have greatly improved during the last year. They have been happy and contented and very exemplary in their conduct. There has not been a case of such irregularity as to call for our interference, and there have been but two cases before the village court, and these very trivial ones. The prospects of the villagers are decidedly improving, and we think will continue to do so, as they pay off their debts and become better acquainted with their work. One reason for their improvement is no doubt their greater maturity in knowledge and the influence of Christian principle. Another reason which has tended to produce this result is the constant employment afforded to all during the whole year. Heretofore the farmers were mostly idle during the hot season. This year their crops have been good. We think of introducing some English looms, which will give remunerating employment to all who are willing to engage in weaving.

### *Relief of the Poor.*

At all the stations the missionaries minister to the wants of this numerous class, and at some places they act as almoners of funds contributed by benevolent persons for this object. In the report of the station at Amballa, it is stated that—

The Relief Hospital and Poor House is still in the charge of one of our number. Medicines are furnished from the government dépôt, and distributed daily in the dispensary to all patients who apply for them. Many diseased persons have been brought from a distance and cured, who, humanly speaking, would otherwise have perished. A shocking case occurred early in the year. Two little boys were detected one night stealing melons from a field. The man to whom the melons belonged caught the boys, and, having bound their hands together, held them over a large fire until they were burnt almost off. In this state the little fellows were brought, several days afterwards, more than thirty miles to our hospital. With much difficulty their lives were saved, but their hands were rendered entirely useless. Many others, both men and women, have been brought in, frightfully cut with swords and bruised with clubs in village affrays, and here made whole. Many too have, while under medical treatment, heard for the first time of the Saviour of sinners.

At Lodiana, more than eighteen hundred patients have been prescribed for at the dispensary. In the poor house, a smaller number of inmates than usual received support, the cheapness of grain having diminished the number of applicants for admission. Only nine remained at the end of the year, some of whom continued to manifest a degree of interest in religion, and to be quite regular in their attendance on the means of grace. At Lahor about three hundred rupees a month, contributed by Europeans at the station, and about two hundred rupees a

month from a fund of the Sikh chief Dhulip Sing, or nearly \$3,000 in the year, were distributed by the missionaries amongst the poor. At Mynpurie, it is stated in the report of the station by Mr. Fullerton, that —

In addition to preaching in the chapel on the Sabbath, I preach to the beggars of the city, who come to us for alms on the first day of the month. Their number varies from 120 to 170; they are of all ages, and are composed of the infirm, the lame, the halt, and the blind. A large proportion of them are women, who probably never hear the gospel preached unless it be on such an occasion as this. They all listen attentively while Hulasi reads a chapter in the Urdu New Testament, and interprets whatever I may say to them. We then distribute some pie, a copper coin, among them, and they disperse. When we remember how degraded the most of this class are in this country, there seems to be but little hope of doing them good. But we are to “sow beside all waters.” “God’s ways are not as our ways nor his thoughts as our thoughts.” We are prone to look for the increase upon a more promising soil; but he often passes by the fertile valley, and causes “a handful of corn” upon some barren, neglected mountain top, to “shake like Lebanon.”

*Much land yet to be possessed.*

While making a report of what has been done for the spread of the gospel in North India, we may briefly glance at the work yet to be done. The churches should bear it in mind that the work of missions in this great field is but fairly commenced. A few stations have been formed, well chosen and well conducted, yet still but a few. Several large provinces are without a missionary. Several millions of their inhabitants have never seen the face of a Christian teacher. And yet they are living under a Christian government of liberal views, and the door of entrance is as widely open amongst them as amongst the inhabitants of our own States. A letter of the Rev. J. Owen, published in the *Record* of December last, contains a somewhat particular enumeration of cities and districts which are still altogether destitute of the means of grace. We quote here a single paragraph from this letter, relating to a province lying east of the district in which the stations of Mynpurie and Futtehghurh are situated, the river Ganges being a common boundary :

The city of Shajehanpore has a population of 62,785, and its district 812,588; the city of Bareilly 92,208, and its district 1,143,657. Among all these multitudes there resides not one missionary.

The two last named cities are in the Rohileund country, of which Bareilly is the capital. In the same country are the district of Badaon with its 825,712 inhabitants; the city of Moradabad with its 48,880, and the district of the same name with its 997,362 inhabitants; and Bijnour district with its 620,546. In the whole of Rohileund there is a population of 4,399,855, for whom there is not a single missionary.

With statements like these before them, the people of God surely cannot stand still. More laborers must be sent forth. The work already begun must be extended. All proper means must be used to make known the unsearchable riches of Christ to these perishing multitudes. Above all, and in all, prayer must be offered for the Divine

blessing on these means. When this has been done, we may await the result with no painful apprehension on account of duty neglected, but with an humble trust in the sovereign, wise, and gracious purposes of Him, who in his holy providence has, by these Missions, brought millions of unevangelized souls into a near and solemn relation to our Church.

*Success to be expected.*

The preceding narrative, if the Committee do not greatly over-rate its statements, will impress the Church with the conviction that God has chosen these Missions to do a great work in India. It is a work now in its beginning, but cheered with the favor of Divine Providence in its history thus far, and still more with tokens of the accompanying presence and power of the Holy Spirit. The people of God may well go forward in this work with faith and hope. Even now there are signs of great changes among the Hindus, changes that all look towards the reign and triumph of Christianity, in a land where Satan's seat now is,—changes full of encouragement, therefore, to the toil-worn missionary laborer. One of our brethren, the Rev. J. L. Scott, presents this subject in a clear light :

To any one deeply considering the condition of Hindustan, the influences which are at work, and the progress which is every year being made, it must be evident that Christianity is in the process of making conquests over the hearts of men, and that it will finally triumph and prevail. The work seems to be slow, and no doubt if it were done with more faith, wisdom, and zeal in the instruments, it would go on much more rapidly; but any one may see that it *is* going on, and that there is every prospect of an accelerated increase from year to year.

We do not, as yet, see a very large accession to the Church. Few come out and join us. The work is still, and probably will be for some time, mainly preparatory. In this point of view it is discouraging, and we ought to labor and pray that God would grant us more souls for our hire. But let it be distinctly understood, that in the work of missions, apparent increase is not the measure of success; and let us not be discouraged if we do not see multitudes coming to us. . . . Yet even in *this* light, the success is not to be despised. The nucleus of Christianity which has been formed at Futtehgurh, for instance, where there is a church of about eighty native communicants, numbering, with the children, (who are not yet communicants, but who are, on Presbyterian principles, members of the church,) not less than one hundred and fifty, is surely a matter for some encouragement. These, settled permanently, and receiving regular instruction in the doctrines and duties of Christianity, will undoubtedly exert a powerful and increasing influence upon the mass of heathenism around, and our Christian village will be as "a city set upon a hill which cannot be hid."

But I look more to the silent and less observable influence which is gradually spreading like leaven through the mass of native society. Who can doubt that such an influence is at work? The tracts and Bibles that have been distributed, and the preaching of the gospel in the villages and towns and by the way-side, have not been without effect. In many cases superstitions have been broken down, prejudices have been removed, and a ray of light has beamed upon the darkened understanding and heart. This influence is now beginning to show itself. Almost everywhere we meet with people who will tell us, "Yes: your religion is true, and we know that it will prevail. We are not Christians ourselves, but our children will be." I am fully convinced that this idea is prevailing more and more, and this of itself is a part of the victory, for if they look upon it first as

possible, and then as certain to happen, they will not be very far from the actual accomplishment of it. . . . Not long ago I was conversing with an intelligent Musalmán, and lamenting before him that so few of them had embraced the gospel, and that it had produced so little apparent effect. He replied, "The effect is not visible, but I know it. When you missionaries first came to Futtehgurh, we wondered what kind of people you were, and we were afraid of you. We had heard of the New Testament, but we did not know anything about it. Now we have it. Every man who can read, has read something of it. We see that it is a good book, and that you are good people. It is a good religion, and if you go on in this way, I have no doubt that it will in time prevail."

We may well be encouraged by these signs of the times, but our faith rests on a surer foundation, even the Word of God. We rely for success on the promises of the Most High. Believing these, we are sure that the heathen shall be given to our Lord for his inheritance, and the uttermost parts of the earth for his possession.

## Siam.

### MISSION TO SIAM.

BANGKOK:—Rev. Stephen Mattoon, and his wife,  
 Rev. Stephen Bush,  
 Samuel R. House, M. D., Licentiate Preacher.  
 Quakieng, Native Assistant.

The dispensations of Divine Providence towards this Mission during the last year, have been both afflicting and encouraging. In their afflictions, however, the brethren have seen the grace of God signally displayed; and the now favorable prospects of their mission, closely following the dark hours, when its existence seemed to be nearly at an end, have greatly encouraged them to go forward with new vigor and hope in their work.

It is with much regret we have to report the removal by death of a highly esteemed member of this Mission, Mrs. Bush, wife of the Rev. S. Bush. She was called to her rest on the 23d of July, after an illness of a month and a half. Her last days were full of Christian joy and peace. "In the full possession of all her faculties, without one cloud to separate between her and a present Saviour, she went down into the Jordan of death, singing Hallelujah, in the triumph of victory. She had lived the life of the righteous, and her last end was like his. The Siamese have lost in her a faithful, praying friend; the Mission, a kind and exemplary fellow laborer; and her bereaved husband, an affectionate and beloved companion."

The missionaries mourn over the death, also, of the Rev. J. P. Jones,

D. D., of the Baptist Mission in Siam, who was the oldest laborer in the field. They speak of his loss as "a public calamity. Greatly respected and esteemed by us all, we sympathize deeply with the afflicted Mission, and especially with his bereaved and desolate widow."

*Happy Change in the Prospects of the Mission.*

The critical condition of this Mission, owing to the illiberal policy of the late king of Siam, who was a bigotted Buddhist, was stated in the last Annual Report. During a part of the year under review, the discouragement from this source continued and even increased. The missionaries say in their report, "Our teachers were arrested and thrown into prison, all our Siamese servants either fled or were taken, and none of the people dared to call for books, much less to hold conversation with us on religious subjects. They were ready to avoid us in every direction. Not only were the teachers and some of the servants thrown into prison, and put in irons, but occasion was taken to arrest and extort money from those whom suspicion might accuse of having any connection with us. . . . While this state of things was in progress, we made another, and as we supposed a final attempt, to obtain a site for establishing our Mission, which, like the preceding attempts, proved a failure."

This was the state of things for some months. It was a time of severe trial to the faith and patience of the missionaries. It was a time when their prayers, and the prayers of many amongst our churches, were offered with special earnestness for the interposition of the right arm of the Most High in defence of his cause, and for the display of his grace towards this people. Blessed be God, these prayers were heard and answered, though not in the way that finite wisdom would have predicted. This happy change in the prospects of the Mission is thus described in their report:—

It was at this juncture of affairs that our faith was most severely tried. All before us seemed dark and gloomy. Not a ray of light appeared in any quarter. The king was hale, and had the prospect of many years of life before him, while the Praklang was decided in his course of conduct. But in January last, the king was attacked with a fatal disease; and in April his death brought a successor to the throne who was a personal friend of the missionaries.

The new king drew around him a company of younger men as his counsellors, with whom we were more or less acquainted. From this time the dark clouds began to disappear from our horizon, and we were soon basking in the sunshine of favor. The king invited us and the Europeans to the palace on the occasion of his coronation, prepared an entertainment for us, and showed us many other marks of attention. This was the first time a missionary had ever been admitted within the gates of the palace grounds. The princes and nobles now courted our society; our teachers and servants returned to their places; throngs came to our houses to receive books, to talk with us respecting their contents; and we were permitted to go where we chose, and to speak in the name of Jesus with the confidence that we should not be avoided but obtain a respectful hearing. In truth, our facilities for labor were never greater than at present.

Thus after the night cometh the day. Our brethren do not forget,

however, that the day may again be overcast with clouds, nor do they put their confidence in princes. They say—

We are well aware that situated as we are in this land, subject to the will and the caprice of an independent heathen king, whose heart is far from being guided by the principles of that holy religion which we teach, we may at any time experience a reverse of the privileges and favor which we now enjoy. Neither would we forget that success in our work of winning souls to Christ is dependant on other causes than the good will of those in authority. And we do not expect that the natural heart of wicked men will embrace the humbling truths of the gospel, until induced by the Spirit of eternal truth.

As an immediate and most happy result of the accession of a more liberal ruler, the Mission has obtained a very eligible site for the requisite buildings. The missionaries say, that this site is of "good size, central, and every way more eligible," than any they ever expected to obtain. And at the latest dates, measures were in progress for the erection of suitable houses.

### *Preaching and Distribution of Books in Bangkok.*

The disturbed state of public affairs during part of the year, and the sickness and bereavement of the Mission families, seriously interrupted the direct labors of the missionaries among the people. After stating this in their report, they add; "But we have endeavored to do what we could." Neither the Saviour nor his Church will require more than this from any of those who are engaged in the spread of the gospel.

On the Sabbath three services were held, one by each of the missionaries, with those who were in their employ or under their influence; and family worship with the same persons was held during the week. The first half of every day was devoted to conversation with those who called at their dwellings; to whom, in many cases, copies of tracts and books were given for perusal at home. The labors at a station in the Bazar were continued only for a few months.

The Native Assistant, who is a Chinese, has been able to engage in missionary work only for a part of the year, owing to the sickness of himself and his family. He is spoken of as maintaining "an exemplary walk and conversation, and as doing a good work among his own people. He is supplied with books for distribution, sent to us from the Mission at Ningpo, China."

Quite an interesting sphere of influence has been presented to the ladies of the different missionary families, by the request of the king, that they should spend a part of each day, in turn, at the palace, in teaching some of the female members of his family the English language. Mrs. Mattoon takes her part in these instructions. Opportunities are thus enjoyed of endeavoring to lead some to the Saviour, whose social position would exert a great influence on the cause of Christ.

Though the direct preaching of the Word was restricted during so large a part of the year, and the labors of our brethren have not yet been accompanied with the abundant outpouring of the Spirit from on



high, yet God has not left them to spend their strength for nought. They are engaged in labors like those of the husbandman, which shall yield fruit in due time. And as an earnest of this, they have been permitted to receive into the communion of the church another Chinese, a resident at Bangkok, of whose history we have this brief account:—

He is a young man about twenty-four years of age, who has been in the family of Mr. Mattoon some two years. He reads, to some extent, both the Chinese and the Siamese languages, is studious in his habits, and gives satisfactory evidence of having experienced a saving work of grace in his heart. Our prayer is that Si Tong may be a bright and shining light among his own people in this land, and labor faithfully for the glory of his Lord and Master.

### *Missionary Tours—Medical Department.*

The missionary work in these departments of labor has been subject to the restrictions already described, yet it has not been neglected. Of the former, the missionaries say in their report:—

Messrs. Mattoon and Bush made a tour of nine days, in which they visited Ayuthia, the old capital of Siam, and other towns above on two forks of the river, distributing to the people the Word of Life and making known to them Jesus.

Messrs. Bush and House made a longer journey—going to the upper waters of the Meinam, a distance of between two hundred and three hundred miles, and occupying twenty-one days. In this tour they carried the Word, and published the gospel in regions never before visited by any Protestant missionary. Our prayer is, that the seed which has thus been sown in weakness, may spring up and bring forth fruit to the glory of God.

Of the medical department, we have this report:—

The missionary physician has continued his labors at the Dispensary as usual. The number of cases treated the past year is thirteen hundred and eighty, making since the beginning seven thousand three hundred and two. In June last, after repeated ineffectual attempts, he succeeded in obtaining from Singapore a small quantity of vaccine matter, with which he commenced operations among the people. He has devoted one or two days each week to this work ever since, and although it is attended with difficulty on account of their ignorance of its benefits, yet he has succeeded in vaccinating altogether more than three hundred persons. We hope that in carrying out these benevolent designs in order to their temporal welfare, we may lead them to apply to the Saviour, who went about doing good, that they may receive through him eternal life.

It is worthy of notice, that the vaccine matter by which Dr. House was enabled to re-introduce this great benefit into Siam, would not likely have been obtained, if Mrs. Mattoon and her little son had not been on a visit for her health at Singapore. For some time, both at Bangkok and Singapore, the vaccine matter brought from other places altogether failed to take effect, and the only instance in which it proved efficacious at length was that of her child. From him the protective matter was happily transferred to other cases. Thus great good is sometimes accomplished in God's wise and gracious providence, by unexpected means. Mr. and Mrs. Mattoon were soon called to part with their beloved child that he might go to be with Jesus; but thus, also, we see that a little child, whose course on earth is very brief, does not

live in vain. And the missionary work is seen to convey the greatest blessings, temporal as well as spiritual, to the people amongst whom it is carried forward.

*Works Printed—Translations.*

The Board has no printing press in Siam. In the brighter prospects now before them, the brethren have requested the establishment of this important auxiliary to their work. It would doubtless have been expedient to take measures for this purpose, if a friendly arrangement with another missionary institution had not been practicable. Such an arrangement has been made, in virtue of which the printing of the Mission will be executed at the press of our Baptist friends in Bangkok, while the printing press of the Board, at Ningpo, in China, will be able to print works for the missionaries of the Baptist Union, at that city; the work in both cases to be printed at cost, and to bear the imprint of the Board, at whose expense it is published. This arrangement is strictly a business one, which may be terminated at any time by either party. It involves no responsibility on either side for the character of the works to be printed. The plan was proposed by our Baptist brethren, and readily acceded to by the Committee, as one by which the servants of Christ could carry on their missionary work with efficiency and economy.

During the year a few publications were issued, having been printed at the presses of the other Missions, in Bangkok:—

|                            | <i>Copies.</i> | <i>Pages.</i> | <i>Whole No.</i> |
|----------------------------|----------------|---------------|------------------|
| History of Daniel,         | 1,000          | 52            | 52,000           |
| On the Killing of Animals, | 1,000          | 35            | 35,000           |
| History of Esther,         | 1,000          | 34            | 34,000           |
| Miracles of Jesus,         | 1,000          | 84            | 84,000           |
| Hints to the Wise,         | 1,000          | 40            | 40,000           |
| Total.                     | 5,000          |               | 245,000          |

Concerning the important work of Translation, the report of the Mission states:—

The work of translation of the Scriptures has been commenced by Mr. Mattoon. He has revised the gospel of Mark, which was formerly translated by Mr. Robinson, of the American Board Mission; this is now going through the press. He designs next to take up the gospel of Matthew, and we hope will be able to devote his time to this important part of our work, until others shall come to his aid, and the whole Scriptures be given to this people in their own tongue. We regret to say that none of the Old Testament Scriptures have been translated and printed, except the books of Genesis and Exodus, translated by Mr. Robinson, which have not been reprinted for many years, as it needs a thorough revision.

A translation of the New Testament has been in use, which was made by the late Rev. Mr. Jones. But a revision of this work, if not a new translation, will be required; so that a great work is set before the missionaries, in giving to the Siamese the whole Word of God.

The brethren plead earnestly for a re-inforcement of their little com-

pany. More men are needed at Bangkok, the capitol, and it is believed that stations might now be formed at places in the interior of the country. The Committee trust that this call will be heard by the churches, and that they may be enabled soon to send forth qualified laborers into this inviting field. They would recognize the good hand of God upon this Mission as a strong reason for its vigorous prosecution. He has taken the great barrier out of the way. In answer to the prayers of his people, he has set upon the throne a ruler who does not hinder their work, and who, in some important respects, exerts an influence in promoting it. His heart is in the hands of God. The churches should not cease to pray that he may become a nursing father to the infant church of Christ in his kingdom. There is now a great amount of Christian truth in the minds of the Siamese people. Their own religious system has a feeble hold on their convictions and their feelings. With the royal favor and example, the Siamese might readily become a nominally Christian people. And by the zealous and enlarged efforts of the Christian Church, crowned with the blessing of the Spirit of God, multitudes of true disciples of our Lord might soon be found in a land that has hitherto been filled with idolators. The hope, the apparently near prospect of this, should animate the people of God to give this Mission a large place in their sympathies and prayers.

## China.

### CANTON MISSION.

CANTON :—Rev. Andrew P. Happer, M.D.,  
Rev. John B. French, and their wives.

On the 30th of October, Mr. French was married to Mary L. H., daughter of the Rev. D. Ball, M.D., of the Mission of the American Board at Canton. Our missionary friends at this large city, though few in number, have been faithfully engaged in their work. In its prosecution they have not been seriously interrupted by sickness, though the last summer was an unusually sickly season, both among the native and foreign residents. In the boarding-school, however, most of the boys at one time were attacked with the epidemic, but all were spared excepting one. Of his death the missionaries write, "As he was one of the last who entered the school, he had received but little instruction, and we can only say that he is in the hands of God, 'who doeth all things well.'"

#### *Preaching and Tract Distribution.*

Two chapels are open for stated services, both in neighborhoods at a considerable distance from the part of the city occupied by foreigners. The attendance at one of these places of worship is not large, its situation

being on a street little frequented. The brethren hope to secure a more eligible location. The other chapel is attended by the boarding scholars, most of the day-scholars, some of their parents, and a few others. These make a congregation of regular hearers of the Word, who have given good attention to the Gospel preached. It adds much to the interest of this congregation that it is so largely made up of youth. But it is with much regret the missionaries are unable to report any instance of hopeful conversion as the fruit of these labors. One of them thus writes, using language with which many a faithful minister is only too well acquainted :—

Often when I sit down at the close of the Sabbath, wearied with its laborious duties, I am constrained to ask in sadness, "Oh Lord, how long!" Is this Gospel to be only "a savour of death unto death" to the souls of these youth, and is all this "line upon line" to result in their deeper damnation? With God is the residue of the Spirit. I can only prophesy over the dry bones. May the Lord send the Spirit to breathe upon them that they may live, and raise up a little army of his followers to assist in disseminating his blessed Gospel among this people!

The distribution of religious tracts and portions of the Bible has been continued, but no particular statement has been received of this means of spreading a knowledge of Christian truth.

#### *Schools.*

In the last Report it was mentioned that the Committee had authorized a female boarding-school to be established. This measure was afterwards re-considered, and it was deemed expedient to postpone the time of carrying it into effect. The boys' boarding-school has been carried on with some encouragement, but also with some things of an unfavorable kind. The sickness already referred to caused considerable irregularity in the recitations of the classes. A more discouraging matter was the removal of so many boys of the younger class; of sixteen just received at the last report, only eight are now in the school. Three were sent home as not sufficiently promising, four were taken away by their parents, and one was dismissed for bad conduct. One of the boys of the older class returned home without the consent of the superintendent, because his father would not furnish him with better clothes; under the circumstances, it was not judged expedient to insist on his coming back. The removal of boys by their parents soon after they enter the school is an occurrence that may often be looked for, owing to their erroneous expectations and consequent disappointment. Three new scholars were received to supply the places of those who were removed, leaving at the end of November the number in school twenty-four.

Their studies have been nearly the same as were formerly reported—geography, arithmetic, English grammar, Composition in English, translating from Chinese into English, astronomy, the primary branches for the younger scholars, and to some extent Chinese books for all. Their religious instruction has been imparted with the aid of Milne's, Brown's, and the Shorter Catechisms, Dean's Notes on Matthew, Jaco-

bus's Notes, &c. "They always give good attention," the superintendent writes, "to my explanations of the gospel, and the enforcement of its claims upon them, both at daily prayers and at the Sabbath services."

There are now two day-schools, with an attendance varying from forty-six to fifty-six. The teachers are required to make use of Christian books in the instruction of these scholars, in addition to teaching them the simple rudiments of native education. They have committed to memory two little books, containing summaries of Christian doctrine and duties with warnings against the common vices, Brown's Catechism, and some of them a part of the Gospel of Matthew—all in Chinese, no other language being employed.

It is not yet fully known to what extent day-schools can be used, as a means of spreading the gospel in China. Schools are more common and education more generally diffused among the Chinese than among the Hindus. Promotion to civil appointments depends on the literary examinations, and these turn very much on the native routine of study. Parents amongst the more influential classes may be expected, therefore, to give a preference to their own schools; yet doubtless very many would be glad to avail themselves of the missionary school. If competent teachers, and especially Christian teachers, were raised up, it would be important to form as many day-schools as could be thoroughly superintended. In this, there should be reference, however, to the proper apportionment of the funds at the disposal of the Mission among its different departments of labor.

On the other hand, there is no great difficulty in China in obtaining pupils for boarding-schools, though at first they will be chiefly from the poorer classes. In India none can be obtained except orphans without friends, the system of caste forbidding the Hindu to eat with any but those of his own sect. No difficulty of this kind exists in China; and there is opportunity for as large an increase of the number of boarding scholars, as the strength of the Mission and the funds devoted to this particular work will justify.

The brief experience of this Mission, and also as will be seen of the Ningpo Mission, would appear to indicate the expediency of carrying on both these kinds of schools as important means of Christian influence. This conclusion will be strengthened, if the boarding-schools can furnish a supply of competent teachers, to whom the day-schools might be intrusted. If not themselves professed Christians, their minds would be free from heathen prejudices, and their convictions favorable to Christianity, so that their influence on their scholars under the superintendence of the missionaries, might be salutary.

In a system of schools of this kind, the school-rooms would be preaching places; the scholars, their teachers, and many of their parents, would be always a part of the congregation; and the Sacred Scriptures and the daily religious instructions would sustain and extend the influence of the Missionary. We can hardly estimate too highly the importance of such schools in a heathen community as a means of Evangelization.

*Medical Missionary Labor.*

A Dispensary has been opened under the superintendence of Mr. Happer, who is himself a physician, and who is assisted by a native physician. Concerning this Dispensary we have the following accounts at the end of September:—

The number of patients from August 20th to September 15th, was from 120 to 150 on dispensing days. Since then, as the weather is getting cool, the number has declined here as at the other dispensaries. . . . About 4,690 patients have been prescribed for, not distinguishing between those who came but once and those who came repeatedly, or rather that number of calls have been attended to. And this vast number have had the opportunity of hearing something of the doctrines of the cross. . . . What more urgent call can there be, or what more inviting field for a well-qualified physician. Who will come?

The Committee expect to send a physician to be connected with the Mission, as Dr. M'Cartee is with the Ningpo Mission, and Dr. House with the Siam Mission—not devoting their time and skill to merely medical or professional duties, but using their professional skill as a direct and important auxiliary to their usefulness as missionaries. The reports of the Missions at Bangkok and Ningpo have shown the value of such a department in the missionary work. The field at Canton for this kind of agency is a very inviting one, as is clearly shown by Mr. Happer in a paper published in the *Record* of November last.

The Committee cannot conclude their Report of this Mission without adverting to its urgent need of more laborers. This object was strongly presented in the last Annual Report. But notwithstanding the importance of this field and the urgency of its claims, no one of our ministers or candidates for the ministry has offered to engage in its service. This statement is made with deep regret, and it is commended to the prayerful consideration of the churches. Here is a city of more than a million of heathen souls, amongst whom the ministers of Christ may live and labor,—a city which is the door of entrance for Christian influence into a large part of China, which has yet from all the Christian Church but some half a dozen of missionaries, and from our own Church but two! One of these brethren, on a visit to a hill a few miles from Canton, thus speaks of the moral destitution around him:—

But that which most deeply affected our feelings was the moral field spread out before us. Immediately around the base of the mount, at least one hundred villages were in sight, the population probably averaging one thousand or fifteen hundred to each village. What a multitude of immortal souls who have never heard the name of Jesus, the only Saviour of sinners! They truly are as sheep without a shepherd. How could we help uttering with unusual fervor the heaven-directed prayer unto the Lord of the harvest, to “send forth more laborers into the harvest.” And from this mount of observation we would send home to the churches of Jesus Christ, to his blood-bought followers, the urgent cry of the perishing, “*Come over and help us.*” My heart has lost none of its deep solicitude for the wants of my native land. The deep feelings of my heart are moved at every call for men of devotedness and zeal, to go forth and labor among the waste places of Zion. And I would that a thousand prophets anointed of the Lord would answer to the calls of the Board of Domestic Missions. But I hear the blessed Saviour say “the

field is the *world*." And again, "Go ye into *all the world* and preach the gospel to every creature." And I cannot but be affected at the sight of these *perishing millions*. "How can they believe on him of whom they have not heard. And how shall they hear without a preacher, and how shall they preach except they be sent." Here within a circuit of twenty miles from this city are *five millions* of immortal and accountable beings hastening to the judgment-seat of Christ, and there are only *eight* messengers from all Protestant Christendom, laboring to promulgate the blessed gospel of the glorious God among them! Here is a population equal to the whole present population of the two great States of New York and Pennsylvania, and yet only six ministers of the gospel sent to them, while in New York and Pennsylvania there are more than two thousand ministers, beside all the faithful and praying men and women among the six hundred thousand church members. Brethren these things ought not so to be.

One of the most distressing and afflictive dispensations of God toward our American Zion is the small increase, if not the actual decrease, in the number of candidates for the gospel ministry. God verily hath a controversy with his Church. And not to exclude the attention from other sins, what is more likely to be one great ground of controversy than this manifest dereliction of duty in regard to this last and great command of the ascended Saviour? There is a scattering which yet increaseth, and there is a withholding more than is meet which tendeth to poverty. Let us arise and "bring the tithes into the store house and prove the Lord herewith if he will not open the windows of heaven, and pour out a blessing until there shall not be room to receive it." Let the rich cast into the treasury of the Lord as God hath prospered them, and the poor, and the widow, of their penury; and let all consecrate and train their children for this work of God. Is it strange that God should withhold converting grace and the call to the ministry from the children of the Church, when so many of the parents would be unwilling to have their children go as missionaries to the heathen! . . . .

While the necessity of a great increase of foreign laborers for this vast field was thus deeply impressed upon my mind, I felt also more than ever the need of a native ministry in order to carry out this work, and also of pious native laymen. The gospel can only be carried to these crowded villages and cities by native laborers. How constantly and earnestly should the people of God pray that God would raise up an able and pious native agency to carry out this work.

#### NINGPO MISSION.

NINGPO :—D. B. M'Cartee, M.D.,  
 Rev. Richard Q. Way, and his wife,  
 Rev. John W. Quarterman,  
 Mr. Moses S. Coulter, and his wife,  
 Rev. Henry V. Rankin, and his wife,  
 Rev. Samuel N. D. Martin, and his wife,  
 Rev. William A. P. Martin, and his wife,  
 Miss Juana M. Knight.

The Rev. A. W. Loomis and his wife are not yet able to return to China. Mr. Loomis is suffering from a bronchial affection. His health has become somewhat improved, and they cherish the hope of going back to Ningpo. In the meantime, as already stated, they are about to become connected with the Creek Mission. The Rev. M. S. Culbertson and his wife removed last spring to Shanghai, as will appear in the report of the Mission of that city. Miss Knight embarked for this Mission in April, to be associated with her sister, Mrs. Rankin, in the in-

struction of the female boarding school. In general, the missionary families enjoyed unusually good health during the last year.

### *Mission Church.*

On the removal of Mr. Culbertson from the station, Mr. Way was chosen pastor of the church. Besides the members of the Mission families connected with this church, there are now seven native communicants, three having been received. One of these was one of the more advanced pupils in the girls' school. Her steadfastness was soon afterwards put to a severe test, on her marriage in fulfilment of an early betrothal to a man who is not a Christian. The relatives on both sides being heathen naturally expected the usual idolatrous ceremonies to be performed at an event of so much importance; and no little solicitude was felt by the Mission on behalf of their young friend, lest she might be persuaded or compelled to comply with the wishes of her relations. The result, however, proved every way happy.

One of the members of the church was less faithful than this young convert, and has fallen under suspension from the communion of the church for the performance of idolatrous rites in connection with his marriage. Of one formerly a member, Ko Kuing, a still more afflicting report must be given; it became necessary to cut him off altogether from the church. At first he was placed under suspension, and proper means were used to bring him unto repentance, but these proving fruitless, he was excommunicated. The missionaries can only weep and pray over him, while they report his apostacy and the disappointment of their hopes of his usefulness. Of the removal of another member, Ming Geen, the native assistant, they can speak with very different feelings. In his Christian life and his good confession in his last sickness, they saw the sovereign and all-sufficient grace of God. They write :

He had completed his term of years in the boarding-school, and was afterwards engaged for a time as an assistant teacher. During this time he was also pursuing his theological studies. In February, when Mr. Culbertson removed to Shanghai, it was thought on many accounts advisable that Ming Geen should accompany him, to assist him as a copyist, and to continue his studies preparatory to entering the ministry. While there he was taken sick, and shortly after he returned to Ningpo. All efforts for his recovery proved unavailing, and on the 8th of July he was called to his rest. During his sickness he witnessed a good confession, showing that—

Jesus can make a dying bed  
Feel soft as downy pillows are.

Our mourning for him is mingled with joy, believing that death to him was great gain.

The other members of the church continue to walk worthy of their Christian profession. They are but a little company, yet their light shining in a dark place may lead others to Him from whom they received it, and who is a Light to lighten the Gentiles. Some persons have seemed to be seriously impressed with the truth of the gospel. One of these is an aged man, who has taken up his abode near one of



the missionaries, and attends regularly on religious instruction. Considerable seriousness was evinced by some of the girls in the boarding-school, one of whom has requested her father's permission to apply for baptism. But on reviewing the results of the year, as far as they are yet manifest, we are impressed with the importance of praying for a large outpouring of the Spirit of grace. This only can make the word spoken effectual unto salvation.

It is an interesting fact stated in the report of the Mission, that "one of the children baptized was the son of Hung Apoo, the oldest native convert in our church"

### *Preaching in Chinese.*

Numerous religious services are held at stated times on the Sabbath and in the week. One of these is conducted in English for the benefit chiefly of the missionary families; the others are in the Chinese language. The chapel near the residence of most of the missionaries, on the north bank of the river, opposite the city, is the place of worship in which the little company of believers at present assemble for "the breaking of bread" and other duties of the sanctuary. There also the two boarding-schools, one of the day-schools, and frequently many of the neighbors, form a good and regular congregation, both in the morning and afternoon. In this chapel the usual order of worship is observed; prayer and singing are not omitted, as is often expedient in a purely heathen assemblage; and the attendants, being in a good degree the same persons at each service, have learnt to respect the order of the house of God, and are capable of understanding instructions not confined to the simplest elements of Christianity.

Besides this chapel, there are seven other regular places of preaching in the city and its suburbs. The principal of these is the church in the city, which was dedicated with religious services in Chinese on the first Sabbath in May, 1851. Since that time it has been open for preaching every Sabbath morning and afternoon. The following account is given of the attendance and deportment of the Chinese in this place of worship:—

Except during the very hot weather, the attendance has been very good. For the first few Sabbaths great numbers came in, merely to gaze at the building which had created such a sensation in the city and vicinity. At these times it was with great difficulty that they could be kept in anything like respectable order. Now they keep their curiosity in rather better subjection, yet we still find it necessary that at least one person should attend to keep order. It would be natural to suppose that the better class of a people so proverbially polite, would sit still and refrain from talking, and thus exert a good influence on those around them. But their curiosity generally overcomes their politeness. When services were first commenced in the church, it was thought advisable to have, with the sermon, singing and prayer. For the purpose of assisting in the former exercise, seven or eight of the pupils in the boys' boarding-school attended. They occupied the front seat, and whenever they commenced singing, the whole congregation seemed determined to rush forward and see what was being done. It was impossible to make them keep their seats. After continuing in this way for several Sabbaths

and finding that disorder was always created, it was thought best to conduct the service for the present without the aid of singing.

The other places of worship are houses fitted up for the purpose, or in use as school-rooms. In these services are always held on the Sabbath, and in some of them at stated times during the week. The attendance has varied at different times. One of the services held at Miss Aldersey's school-room on Saturday is "for Chinese women, and is tolerably well attended."

In giving this report of their preaching services, the missionaries add :—

We are thankful to have it to say that all of our number are now able, in a greater or less degree, to take part in this interesting work. Although we have not as yet seen much of the fruit of our labors; although we see the carnal heart so bitterly opposed to the doctrine of the Cross; yet we are not discouraged, for God hath assured us that his word shall not return unto him void. . . Many have already heard the gospel; their inability to save themselves has been pointed out: they have been warned to flee from the wrath to come, and exhorted to embrace Jesus Christ as the only Saviour. And now, whether they accept or reject him, it is for them to choose. If they reject him, how much sorer will be their punishment than if they had never heard the gospel! May God make them willing in the day of his power, and may the set time to favor Zion soon come! Let us who are laboring here, and let the Church at home, *pray more.*

### *Schools.*

In this sphere of labor enlarged efforts have been made, by the opening of several day-schools. The returns of scholars on the 1st of Oct., were as follows :—

|                        |        |
|------------------------|--------|
| Boys' boarding-school, | 36     |
| Girls' " "             | 27     |
| Four day-schools,      | 63—126 |

In the boys' boarding-school seven new scholars have been received, and the same number have completed the term of years for which they were bound. Two of these are earning their support; of the remaining five nothing is known. We observe with regret that no one of these seven appears to have been regarded as qualified or disposed to take some part in the missionary work.

The course of study pursued during the year is the same as heretofore reported. Eight of the boys are studying English; but doubts are expressed in the report of the Mission as to continuing this study. Six of the boys, who are not likely to make good scholars, spend a part of the day in learning trades. This is an experiment which is considered worthy of some trial; when pupils leave the school, who are not qualified by gifts and grace for usefulness in connection with the Mission, it is important that they should have the means of making an honest living. No special degree of interest in religious things has been shown by these boys, though their behavior has been better than usual. Most of them

are quite young, and the good influences exerted over them may be imperceptibly leading them to take more interest in eternal things. Already their progress in Scriptural knowledge is apparent and encouraging.

In the girls' school sixteen of the pupils were received during the year. Three have finished their term of years, of whom one returned to her friends and was soon after married; a second at the urgent request of her parents is to be continued two years longer in the school, and the third is the one whose profession of the Christian religion and marriage without idolatrous rites, have been mentioned in the report of the church. One pupil died, after having been but a few weeks in the school. One was dismissed for continued disobedience; and one was removed by her friends, who repaid the money expended in her board.

The course of study in this school has been much the same as usual, the new books introduced being the Gospels and Acts, new version, and a Catechism and Hymns in the colloquial language of Ningpo, as reduced to a written form, and printed in Roman letters with some modifications. A decided improvement is reported in the recitations of the scholars, and their general deportment is good. One of the school matrons had applied for baptism, but she was suddenly called hence by cholera, an event causing much seriousness of feeling in the school. The missionaries continue to regard this seminary with tender and hopeful interest. "It is in our opinion," they write, "one of the most effectual means under God of elevating the females of China to their proper position. If the pupils are benefitted, we may reasonably expect that their friends and associates will also be benefitted, for that powerful influence which pious and intelligent females can exert, will not, even in China, remain long unfelt and unheeded."

The day-school mentioned in the report of last year was discontinued in March, its location not being an eligible one; and several new schools were opened in different parts of the city and suburbs. In these Christian books were studied, and at least once a week oral religious instruction was imparted; while in most of the school rooms religious services have been conducted at stated periods. In some of these schools the experiment was in progress of teaching the colloquial language in the Roman character. The attendance of scholars as reported above was somewhat encouraging. At the latest dates, however, most of them had been withdrawn, excepting those in the school on the north bank of the river, in the neighborhood where the missionaries are best known. The parents of the children in the other schools had become alarmed at the unfriendly course adopted by the Government officers. This feeling of apprehension will probably pass away; in the meantime the brethren are encouraged to hope for good results from schools of this class, and are not cast down at the official proclamations. The subject is thus stated in their report:—

It is very evident, we think, that these schools are having a good effect. Until this year no particular opposition was made to this branch of our labor. The officers and people appeared to think that we were but few in number, and could

do nothing towards effecting a change in the long-established customs and religion of the "Middle Kingdom." They therefore allowed us to proceed without deigning to notice us either favorably or otherwise. But recently some effort has been made to oppose us. Proclamations have been issued calling upon the charitable to re-establish the old charity schools, and found new ones; and inducements have been held out to prevent their children from attending foreign schools. How long these efforts will be continued, or how vigorously carried on, we are not able to determine. We are not sorry to see them oppose us in this way, for it will make a greater number of readers of our books and tracts; and they may thus indirectly aid the work which they wished to hinder. God at times makes even the wrath of man to praise him, and we would pray that in this effort the Chinese may be made to see and feel the truth of this declaration.

### *Medical Department.*

The report of the Mission gives a satisfactory statement of the important work of the missionary physician:—

At Ningpo, 2,170 patients have been prescribed for, one-fourth of whom were females. The diseases are those usual among the Chinese, ophthalmic and cutaneous predominating. There have been some interesting cases of restoring sight to those who have been wholly or partially blind for a number of years. A number of Roman Catholics have been prescribed for. Many patients come from Yu Yaou, a city on the river, thirty or forty miles above Ningpo. Some have also come from Hang-chow, and from cities still farther in the interior. If the diseases of these persons are healed, they will have a pleasant remembrance of us, and the instructions which have been given them will have more influence upon their minds. A great many books have been distributed at the Dispensary, and as often as possible a word of exhortation has been given.

In addition to his engagements in Ningpo, Dr. McCartee has opened a Dispensary at Chinhae, a city at the mouth of the river, about ten miles below Ningpo. He attends there once a week, and since the Dispensary was opened, in June, he has prescribed for 878 patients, many of them, as usual when such an institution is first within reach, being bad cases. Chinhae is an important place, and one which was occupied by the Roman Catholics. This was a reason for making it a sub-station of our Mission. "Their conduct," the brethren state, "together with that of the crews of the Lorchas, [Portuguese vessels with mixed crews,] frequenting the port, has created a prejudice in the minds of the people against foreigners; and we hope that by striving to heal the diseases of the people, and to do them good in a quiet way, we may in part remove this feeling toward us, and show that we seek them not theirs. Chinhae would be an excellent place for a Mission station, and we would be glad to see it occupied."

It is pleasing to observe that one or two of the natives are becoming qualified to render assistance in these medical labors. Dr. McCartee's teacher of Chinese is spoken of as now "a good native physician, and he is allowed to prescribe, under supervision, for internal diseases. Tseang Lung, also, one of the graduates of the boys' school, who has been studying medicine, is still under instruction. He has already performed some surgical operations, and bids fair to make a

good physician." The missionaries thus express their opinion of medico-missionary labor and influence amongst the Chinese:—

The value of this department of missionary labor, and the influence which it is calculated to exert, has never, we think, been over-estimated. Every year's experience strengthens us in the belief that it is a powerful means of spreading the truth. While the physician is using means to heal the body, he can tell the patient of the Great Physician who can heal the sin-sick soul, and can point out the only way in which he can be truly happy either in this life or that which is to come. May we not reasonably expect that instructions thus given to persons filled with gratitude for their relief from bodily suffering, will exert a salutary and powerful influence upon them.

### *Printing Press.*

In the printing establishment some trouble was created by changes among the native workmen, some of whom had to be dismissed for bad conduct. But the printing press has not been idle; and though the number of pages reported is somewhat less than the returns of the previous year, yet the actual amount of work done is considerably larger, a greater proportion of the works printed being of octavo size. The following table will exhibit the issues of the press:—

|                                                       | <i>Size.</i> | <i>Copies.</i> | <i>Eng. pp.</i> |
|-------------------------------------------------------|--------------|----------------|-----------------|
| Gospel of Matthew, new version . . . . .              | 8vo.         | 5,000          | 285,000         |
| Exodus . . . . .                                      | 8vo.         | 3,000          | 321,000         |
| Almanac of Peace . . . . .                            | 8vo.         | 3,200          | 297,600         |
| Gospel of Mark, new version . . . . .                 | 8vo.         | 5,000          | 185,000         |
| Hymns . . . . .                                       | 12mo.        | 1,000          | 33,000          |
| Principles of Christianity, second edition . . . . .  | 12mo.        | 4,000          | 68,000          |
| Repent and Believe in Jesus, second edition . . . . . | 12mo.        | 3,000          | 33,000          |
| Gospel of Luke, new version . . . . .                 | 8vo.         | 5,000          | 305,000         |
| Gospel of John, new version . . . . .                 | 8vo.         | 5,000          | 235,000         |
| Acts, new version . . . . .                           | 8vo.         | 5,000          | 305,000         |
| San'z king, with Commentary . . . . .                 | 12mo.        | 3,000          | 104,000         |
| Sermon on the Mount, with Commentary . . . . .        | 8vo.         | 5,000          | 155,000         |
| Bible History . . . . .                               | 8vo.         | 3,000          | 450,000         |
| Hand-Bills . . . . .                                  | sheet        | 1,300          | 1,300           |
| Sundry English . . . . .                              |              | 6,360          | 30,260          |
| Total . . . . .                                       |              | 57,960         | 2,808,160       |

Of these publications the missionaries report that—

Many copies have been scattered in various places through the country. Persons from a long distance in the interior, who happened to be in Ningpo, have called to examine our manner of printing, and also to get books. It is interesting to hear them ask for particular books, showing that their fame has not been confined entirely to our city. Quite a number from Hang-chow, and some professing to be from Peking, have in this way been supplied with books. We know not how much good has been thus accomplished. We have good evidence that our books are often read. One of our missionaries, a short time since, met with a man who could repeat and explain nearly the whole of the gospel of Matthew. Another missionary, to whom repeated applications were made for almanacs, fearing that they wished them merely for the engravings, made particular inquiries as to the contents of the book, and found that they could give him quite a fair synopsis of the

whole. These, we think, are interesting facts, and should encourage us in the work of distribution. We are fully convinced, that by books the doctrines of the Cross can be more widely disseminated than by any other means at present in our power.

### *The Missionary Work at Ningpo.*

The concluding part of the report of this Mission presents some topics of great moment, which claim the consideration of the churches. This we quote at length, and with the greater satisfaction as it shows the hopeful spirit which animates our missionary brethren in their work :

Although we have not seen that success which we would so much rejoice to see, still we are not at all discouraged, knowing that our labor in the Lord will not be in vain, and having his assurance that if we faint not, in due time we shall reap. We have in our hands some of the most powerful means of enlightening and Christianizing a people—the pulpit, the press, and schools. With these means in our hands, and having the blessing of God attending us, may we not expect to accomplish great things? God has an elect people among this nation, and may not *we* be the means in his hands of bringing some of them into the fold of Christ? Let us then be faithful even unto death.

After another year's experience, we have no reason to change our opinion in regard to the importance of Ningpo as a place for missionary labor. It is a place requiring many more laborers than we have at present. If we set down the population at three hundred thousand, we have twenty-five thousand people to each one of the twelve Protestant missionaries now on the ground. And what is Ningpo to the hundreds of large cities and villages which have *no missionaries*? Truly, the harvest is great, but the laborers are few; let us pray the Lord of the harvest that he would send forth more laborers into the harvest—that he would put it into the hearts of many to come to this land to labor for the good of this people, and that he would stir up the Church to do more, to give more, to pray more, for the advancement of the Redeemer's kingdom. If Christians in Christian lands could see or realize the *true condition* of the heathen, they would doubtless act very differently. But it is impossible to know the depth of the degradation into which they have fallen without seeing them, or dwelling among them. As the communication between this and America is gradually becoming more frequent and rapid, we hope the day is not far distant when many will be able to see and judge for themselves the vastness of the missionary work.

In carrying on our operations this year, in going in and out among the people, we have been uniformly treated with civility. Although they seem inclined to say, "Stand by thyself, come not near me, for I am holier than thou," still they have not endeavored (as far as we know) to molest or hinder us in any way. In July and August, some anxiety was felt on account of our teachers and servants. Persons, professing to be sent by the officers, went from house to house and obtained the names of all those who are now, or ever have been, in the service of any foreigner in Ningpo; and also made minute inquiries in regard to the operations of missionaries. Not knowing what was to be the result of all this, our teachers were in great consternation for a few days. Reports, which are as busy and increase in magnitude as fast in China as in any other country, only served to increase their fear. They fully expected to be arrested and punished in some way, and were also inclined to think that we would be either murdered or banished. But we are thankful to say that neither they nor we have been injured. Our teachers have been given to understand, however, that they need never expect promotion. . . . The whole affair is now hushed up, and everything is moving along as quietly as before. We have never had any satisfactory explanation for this movement on the part of the officers. They even denied knowing anything about it; but we have very satisfactory evidence that they did. We rest assured that

whatever may have been the cause of it, or whatever they may wish ultimately to accomplish by it, it will all be overruled for good.

We think the time is not far distant, when there will be a great political change in China; the signs of the times indicate it; she will then be thrown open more widely, or the ports which have been opened will be closed. The latter we think is not very probable. In this age of advancement, China must also move along; the other nations of the earth will not permit her to remain in the same condition in which she has so long existed—"in that dead calm which Satan loves and God abhors"—where all the thoughts they have are never changed, and are rehearsed

————— "Each in its accustomed place,  
From morn till night, from youth till hoary age."

When the barrier, by which she has been for ages surrounded, is taken away, then she *must* be occupied by the missionaries of the Cross; and, truly, there is room for a *host*. When will the Church be ready to fully occupy this great field? When she *is*, then the barrier *will* be removed, and a wide, wide door of usefulness will be opened.

### SHANGHAI MISSION.

SHANGHAI:—Rev. M. Simpson Culbertson,  
Rev. Joseph K. Wight,  
Rev. John Byers, and their wives.

Mr. and Mrs. Byers have recently sailed for this Mission. Mr. Culbertson and his family removed from Ningpo to Shanghai early in March. The reasons for this transfer relate mainly to the revised version of the Sacred Scriptures now in progress. Mr. Culbertson was appointed as the delegate from Ningpo to take a part in this important work. Whether he will continue permanently at Shanghai, or return to Ningpo, when the new version is finished, is not yet determined. The dialects spoken at these cities are somewhat different; but there are many Ningpo people at Shanghai, and their number may so largely increase as to render it advisable that a missionary should give his time to their benefit. Mr. Culbertson now spends his Sabbaths in missionary labors among that part of the population of Shanghai who speak the Ningpo dialect. It is expected, however, that he will eventually return to the Ningpo Mission, where the work is so great as to require many more laborers.

In the mean time Mr. Culbertson is employed in the responsible work of translating the Word of God into the Chinese tongue. The former version was made many years ago, and requires revision. The missionaries at each of the five ports open to foreigners agreed to send delegates to Shanghai for this purpose. After making some progress, it was found that a serious and lamentable diversity of opinion existed amongst them, concerning the proper word for the name of the Divine Being in Chinese. Eventually the missionaries of the London Missionary Society withdrew from their brethren, and are making a version of their own. This translation, it is believed, will not prove satisfactory to the missionaries of our Church, who approve Mr. Culbertson's course in continuing his labors on the one in progress by missionaries of the other bodies. In this approval the Committee in view of the facts before them cordially concur. Deeply as all must deplore the want of union

in this important matter, we may still hope that in some way God will over-rule these divided counsels for the good of his Church in China.

Mr. Wight has continued the study of the native language, and has devoted much of his time to obtaining a site for buildings for the use of the Mission. In this he has acted in connection with Mr. Culbertson. It is not practicable to rent suitable premises, and the purchase of ground for this purpose has proved exceedingly tedious and difficult. To select a suitable location amongst places supposed to be available, was no easy matter, in view of the present and prospective population of the city, and with reference to health and convenience. But this was the least of the things on quite a catalogue, requiring information, time, consideration, and the exercise at last of a sound judgment. When a location had been agreed upon, the owners of the land and their willingness to sell had to be ascertained; then a long negotiation would follow as to terms; and the result in repeated instances was fruitless, except as a better insight was gained into Chinese character and usages. The difficulty of making a purchase of this kind has been felt at all the cities in China which are open to foreigners. It is owing partly to the singular usages, prejudices, and superstitions of the people; as an example, the Taoutai, or magistrate, at Shanghai, interposed all his influence to prevent our brethren from purchasing a particular lot, because he feared the erection of a high building in his neighborhood would cause his death! Besides these purely native obstacles in the way of such a purchase, there is a considerable degree of jealousy and dislike of foreigners attributable to political causes. The relations of the Chinese authorities with foreign governments appear to be of much less amicable and settled character, under the present than under the late Emperor. And at Shanghai, in addition to other hinderances, the rapid growth of the city, owing to the great influx of natives from other parts of the country and the increasing number of foreigners, has enhanced largely the value of real estate, and multiplied the difficulties of making an eligible purchase of property for the use of the Mission. It is with much satisfaction, therefore, after many disappointments and such long delay, that the missionaries can at length report the purchase of a piece of land, 47 feet by 97, in a good position in the city, and a lot outside of the city but within a short distance of it. Dwelling houses and a chapel will now be erected; and though a considerable outlay will be required to build them, it will prove a measure of great economy in the end. The rent of dwelling-houses is very high, while suitable places for permanent chapels cannot be obtained except by building.

A small room for a chapel was rented, however, in October, in which services are held, Mr. Wight occupying it in the morning and Mr. Culbertson in the afternoon. Of this Mr. Wight says:—

Our congregations are quite limited, and constantly changing, during the time we are present. I have endeavored to make the service, if it may be called such, conversational,—usually commencing by asking questions, or sometimes I am asked one, which affords occasion for remark. In a small audience, I am able, in this way, to fix their attention better, and to ascertain better whether I am under-



stood. I wish to go once or twice during the week, if I can find leisure from building operations.

The Mission at this city, though but lately commenced, is one which the Church should regard with deep interest. All the reasons which led to the purpose of forming the Mission still exist in full force. The city is one of the commanding centres of commerce, destined to exert a great influence over a large part of the interior of China as well as over Japan and other Asiatic Islands, while its connection with western nations will become every year more intimate, especially with our own country. It is an interesting fact, and one almost prophetic, that a sailing vessel during the last summer brought to San Francisco a letter from one of our brethren, which reached its destination at the Mission House in about the time required on the overland route. With steam vessels from Shanghai to our Pacific ports, communication will be greatly expedited. But apart from all this, the hundreds of thousands of perishing heathen at this city, who are within reach of the Church, have surely strong claims on the compassion of Christians.

In concluding the Report of the Missions in China, the Committee would advert briefly to the recent immigration of Chinese into California. Some thousands of them are now in that new State, many of whom will remain among the permanent inhabitants of our country. It is the hand of a Providence full of grace to them, that has led them to a land where the gospel is preached, and where they may be directed how to lay up treasures in heaven while they are thinking only of earthly riches. And it deserves consideration what our Church can do for their instruction and spiritual benefit. But it should more receive our consideration why these poor heathen have been brought thus into such a connection with us. May it not have been to call forth our interest, sympathy, and vigorous efforts on behalf of the people whom they represent? Are they not men of Macedonia, coming not in vision but in reality, pleading by the actual sight of their spiritual wants, which are the wants of their people, and thus saying to our churches, "Come over and help us."

## Europe.

### MISSIONS AMONG ROMANISTS.

An increased sum has been remitted for the spread of the Gospel in some of the European countries in which the Roman Catholic religion is prevalent. And the Committee have devoted a large share of their attention to the establishment of missions among some of the Roman Catholic States of our own continent. Their plans embraced the appointment of missionaries at several places on the borders of Mexico, and in the South American States. It is with regret they have to report, however, that no missionaries have yet been obtained for

these new fields. One excellent minister, under appointment, was constrained finally to decline the service by the state of his health.

In the European Missions, the amount of money expended has been \$4,500, of which \$1,500 was placed at the disposal of correspondents in Paris, \$1,500 in Brussels, and \$1,500 in Geneva, mostly in connection with the Evangelical Societies of those cities. These moneys have been expended in the work of evangelization, in various ways, in Hungary, Italy, Belgium, and especially in France. One of the missionaries is employed in the French colony at Algiers, where his labors have not been in vain in the Lord. The esteemed brethren who act as correspondents of the Committee, being on the ground, can readily perceive what doors are open and how they can be entered in the happiest manner; and they have, no doubt, faithfully applied the funds placed at their disposal. The Committee are able to express this opinion with the greater confidence, as some members of their own body have enjoyed the pleasure of making the acquaintance of our Christian friends at Paris, Geneva, and other places, during the last year, and of seeing personally their excellent operations in the cause of our common Lord. Of these but a brief notice can be given in this place; yet it will be seen that an important work is in progress amongst some of the Papal countries of Europe, by means of which God is gathering his elect people into the fold of the true Church.

In *Hungary* a valuable Seminary, under Evangelical influence, has received some pecuniary aid. This institution embraces a primary school, a school of a higher grade, and a boarding school for young persons of the middling and upper classes; the object of all being to impart a Christian education to some two hundred youth in attendance. The directors desire to add a theological department to the present course of instruction. The work to be performed by such an institution will appear from some statements of its directors, forwarded to the Committee by their correspondents.

No part of the Protestant Church has found itself in so sad a condition as to Christian education, as the Protestant Church of Austria and of Hungary. The spirit of faith has deserted the schools of learning established among our people; protestant Austria has but one, the gymnasium of Teschen. Besides, in these later years, since the people not Germans (the Sclaves, &c.) have devoted themselves almost exclusively to the culture of their own languages, the classic studies, formerly attended to, have been greatly neglected. It is in these schools, deprived of the Word of God, and even of the requisite branches of human science, that the ministers of the Protestant Church of Hungary are educated. What must be the consequences of this deplorable state of things? Ignorance, skepticism, impiety, degeneracy, almost universal among the ministers and the churches. Pastors and flocks wander in the desert, and are devoured by numerous enemies on the watch.

Death cannot itself give life. One cannot hope for an amelioration from the church, [as an establishment. Some statements are then made of a proposal by the Government to support this evangelical institution, but with the condition that it should have a certain control over the appointment of professors.] If this plan had been realized, the Protestant Church of Hungary would have found its tomb. Notwithstanding, the present administration of the church would doubtless have accepted this support, if the flocks themselves, warned by a long and sad experience, had not protested against it. For the moment, the danger is

past ; but the great peril, the want of a Christian spirit and of solid knowledge, still threatens our destruction. We must employ against this mortal malady, remedies of real power.

. . . Almost all the ministers of the Hungarian Protestant Church, which numbers about four millions of members, are educated out of Hungary, in academies under Rationalistic influence. "Our Institution," writes the Director, "ought then to be a city set on a hill, from which the light of the gospel may spread around in the dark places of infidelity and superstition."

To counteract these serious evils, and to revive the spirit of true godliness in the church, "by the labors of the gospel and the power of the Spirit, six years of progress and efforts have been already devoted. The Word of God, neither mutilated nor corrupted, has been distributed in the schools, among the aged and among the young. And by the grace of the Saviour, who is yea and amen, the word has been widely sent forth, which shall not return to him without effect."

The sympathies of our countrymen have been strongly moved by the political condition of Hungary. How deeply should our churches sympathize with their Christian brethren, who are thus earnestly seeking for their people the liberty wherewith Christ makes his servants free.

In *Italy* a helping hand has been given to some of the disciples of Christ, who are endeavoring to introduce, by various lawful means, the gospel of the grace of God. But the peculiar state of things in States under the papal Government, forbids the publication of any details of these efforts. Their publication would compromise the safety of the persons engaged in them, and would close doors now promising much usefulness. From an extended report, a brief extract may be given, to show what Romanism does for education at home :

You will observe the difficulties were, and still are great, in a country where scarcely one-tenth of the inhabitants can read. The Pope has always understood that in order to reign over the consciences of so spirited a people, they must be left to stagnate in ignorance, lest they should read the Word of God. As to the higher classes, those who travel through Italy too well know what sort of reading is allowed them. The censorship will hardly ever license a serious book. Of theatres, in which people may amuse themselves, there are enough in every city ; but an upper room, where the Word of God may be read, the Pope will never permit.

In *Belgium*, the field is white unto the harvest. A paper re-published in the *Record* of January and February, from the pen of a Protestant minister at Brussels, contains a clear view of the character and power of Popery in this country, and shows that in the face of serious difficulties the followers of our Lord are not discouraged in their efforts to promote his cause. In no Roman Catholic country, either of Europe or America, is the door more fully open for the employment of evangelists, teachers, and colporteurs. And the Committee would add, that the Church of Belgium has peculiar claims on the sympathy and co-operation of our own Church. It professes the doctrines contained in the articles of the Synod of Dort, and seeks to observe Presbyterian order and discipline. In its constitution it is not only orthodox and

evangelical, but missionary, having this distinction—that it holds forth the duty of extending the Gospel as an essential part of its nature, and includes this idea in its name or title, “The Christian Missionary Church of Belgium.”

*France.* The Evangelical Society of France has under its patronage thirty-four principal stations in nearly a dozen of the departments or provinces: with these are connected twenty pastors, nine evangelists, and about forty teachers. The Evangelical Society of Geneva has eleven pastors, nine evangelists, and thirteen teachers in six other departments: besides about a dozen of colporteurs during the summer, and fourteen the last winter. These colporteurs sold about 1,000 copies of the Bible, over 10,000 of the New Testament, and upwards of 50,000 books, tracts, &c. In addition to these laborers, there are others connected with the Domestic Missionary Institution of the churches supported by the State, and there are a number of faithful men in the established ministry. There are also some missionary laborers in connection with the English Wesleyan and the American Baptist bodies, besides a few others. The whole number, however, of Protestant ministers in France, of all shades of theological opinion, many of them being Unitarians or Rationalists, does not probably exceed a thousand; while the number of those who are evangelical ministers or evangelists, and the number of evangelical teachers and colporteurs, make but a handful—a few hundred men, in comparison with the thousands of Roman ecclesiastics of various grades. The spiritual wants of so many millions of people require a great increase of faithful ministers. To whom can we look for this supply but to the Lord of the harvest?

Considerable solicitude has been felt concerning the effect of the last political change on the work of evangelization. In the early part of the year under review, the agents of the Missionary Societies met with various obstacles in different places. We forbear, however, to make any particular statement of these matters. It is gratifying to know that the letters received since the last revolution do not complain of hinderances on the part of the government. One of our correspondents writes in January:

It will be gratifying to your Board to know that during the last two months, during which so many things were overturned in our country, the work of evangelization has not been slackened, and has pursued its steady and peaceful course, exerting all along the most salutary influence. In the department of—— the religious meetings have continued as usual; the villagers have continued to assemble at the stables in the evenings, to read the Bible, to sing the praises of God, and to listen to the teaching of our evangelists.

. . . . In all our missionary stations, peace has been prevailing; we have been receiving most encouraging intelligence; and we are inclined to prosecute our work the more eagerly. But we must ask for renewed prudence and wisdom from above.

You see that our courage has not abated; and we are far from losing the hopes of being useful instruments in the hands of God for the diffusion of Gospel truth in our country.

Another correspondent wrote in October:

Our work in France goes on, on the whole, in a satisfactory manner, although

many impediments are placed in our way by the authorities. The influence of the priests is great upon persons connected with government; the people in general hate or despise them, but a sense of fear prevents them from showing openly how they are affected towards the popish clergy,—or, at least, if they do it in words, they dare not do it in deeds. Yet in some places they show a more independent spirit; and our missionaries would be well received, if they would accommodate the Gospel to socialist principles, or if they would consent to an alliance of party politics and religion. But this they will not do, remembering they are servants of Him whose “Kingdom is not of this world.”

The same correspondent writes, near the end of January:

The little meetings held by our evangelists have continued in almost all our stations without any interruption. We find in the new French Constitution an article (the 26th,) which attributes to the Senate the duty of watching over several liberties, particularly that of public worship. It is true, that among these watchful sentinels of religious liberty are to be found four or five French cardinals, which sounds very much like placing a fox to watch over a poultry yard. Yet no mention is made in this Constitution of any *State Religion*; no privilege is reserved for Popish ceremonies or Popish priests.

It is pleasing to turn from the causes of solicitude, though so needful to be considered, to the actual fruits of the gospel preached, the tokens of the presence of the Spirit of grace. The Committee would refer to the intelligence published in the *Record* for particular evidence of the divine blessing on the work of Missions in this country, and add here but a single example showing the sovereignty and power of God's grace. It is taken from the report of one of the laborers of the Society at Geneva:—

I have several times visited an old soldier, one of Napoleon's men, but not a skeptic like most of his comrades; on the contrary, one who daily recited a certain number of prayers. He seems convinced of the truth, though for a long time he clung to his good works, and could not cast them away and lay hold on the grace of Jesus Christ. . . . He sought to persuade himself that he could go to mass, believing the gospel in his heart, and rejecting the errors of the Roman church. His wife and his sons outran him in this respect.

To-day I have returned from another visit to this old man, who is decidedly hungering and thirsting after righteousness. I was truly delighted in the midst of this family. . . . When we consider how this man was opposed to the gospel, and how changed he has become, we cannot but admire the power of the Word of God.

In concluding their Report of the missionary work in this field of labor, the Committee would ask renewed attention to their Statement concerning Missions among Romanists, which was published in August last. It is as follows:—

The Executive Committee have given their careful consideration to the resolutions of the General Assembly, on the subject of missions in Papal countries; and in endeavoring to comply with the spirit and letter of these resolutions, they wish to lay the subject more particularly before the churches. All efforts to promote the spread of pure religion among Romanists, as well as among Pagans or Jews, must be so conducted as to enlist the cordial co-operation of our ministers and members, or they will fail of success.

It is manifest from the two series of resolutions of the General Assembly concerning the Missions entrusted to the Board, that no intention was shown to withdraw from any of the existing fields of labor, nor to make any material change in the method of conducting the Foreign Missions of the Church.

The duty of the Board, under these resolutions, is to carry on with energy the work of foreign missions as heretofore conducted, and at the same time to employ suitable means for enlarging the missionary force in Papal lands. This enlargement ought to be made, but not at the expense of missions in other countries. There must be no conflict between the interests of different missions, and there can be none while their direction is entrusted to the same Committee. These are obvious views of the action of the Assembly. In reference to them, a brief survey of the missions of the Board may be given, before the Committee proceed to the subject of enlarging the missions to Romanists.

According to the last Report of the Board, the Missions, and expenditure for their support, were as follows:—

|                                         |         |
|-----------------------------------------|---------|
| Indian Tribes—Seven Missions, - - - - - | 833,857 |
| Africa—Three Missions, - - - - -        | 4,935   |
| India—Three Missions, - - - - -         | 59,306  |
| Siam—One Mission, - - - - -             | 2,918   |
| China—Three Missions, - - - - -         | 20,157  |
| The Jews, - - - - -                     | 2,508   |
| Papal Europe, - - - - -                 | 2,050   |

These missions should be cherished by the churches. Some of the fields in which they are planted are of the greatest importance; others have peculiar claims on the Christians of this land. The blessing of God has rested on our missionary brethren and their labors. The growth and prosperity of their work calls for enlarged support. The General Assembly has commended these missions to the confidence, liberality, and prayers of the churches. The Committee cannot appropriate this year a smaller sum than was expended last year for their support, but would gladly increase the amount. Indeed, in some cases, an increased support is urgently required. Under these circumstances, they could not but seriously deprecate any diversion of Christian interest from their claims. And if the whole missionary field can be placed under the clear and fixed view of the Church, no apprehension need be felt that the enlargement of one mission will prove injurious to the welfare of the rest.

In turning now to missions among the Romanists, the Committee are anxious that the ministers and members of our body should consider the importance of this department of the missionary field. The Romanist system extends over a large part of the human family. The inhabitants of no small part of Europe, of nearly all South America, Mexico, and other regions, are subject to the Roman See; besides tens of thousands in our own land. Some of the nations subject to Rome exert a powerful influence on other nations, an influence alike hostile to civil and religious freedom, an influence in some cases officially employed to uphold and extend the power of "the man of sin," thereby injuring deeply all the interests of the souls of men. The Romanist nations of Europe, moreover, are sending thousands of their people to this country, here to become intelligent and true Christians, or else to endanger our cherished institutions. These things should awaken a deep interest for the more than one hundred millions of our race who are in bondage to the Roman yoke. But it is to these millions as sinners, lost and perishing, yet who may be saved, and to every one of whom the gospel is to be preached, that the Christian sympathies, labors and prayers of the churches should be directed. Viewed in this light their claims must be regarded as great and urgent.

What can be done for the spread of the gospel among these deluded multitudes? This practical question has received the earnest consideration of the Committee. Missions to Romanists may be divided into two fields,—embracing the adherents of the Papal system in this country, and those in foreign lands. For the former, no other organized agency is needed than that of our home Boards. Their missionaries, colporteurs, and schools, constitute an admirable system of means for the spiritual benefit of errorists of every name. The Romanists here are surrounded by a thousand influences, tending to their deliverance from spiritual bondage. In foreign lands they live in circumstances differing widely in different countries; in some they are more accessible, in others less, and in some hardly at all. France,

Belgium, and Italy are countries which have large claims on our missionary zeal. In these, the same line of policy, in the main, should be followed, which has thus far been adopted,—that of strengthening the hands of evangelical brethren on the ground, fellow-countrymen of the Romanists, but heirs with us of the grace of Jesus Christ, and our kindred in their views of truth and the order of the Church. The amount remitted to these European missions last year was smaller than usual. Over \$30,000 have been thus expended since the Board entered on this field, greatly cheering the hearts of many faithful servants of Christ. And the Board could well employ greatly increased pecuniary means in aid of these missions. Amongst those to whom we are related by geographical position, the inhabitants of Mexico and other Spanish American States, there are as yet but few openings for direct missionary labour. Changes are in progress, however, in these countries, which should be carefully watched. Some places are specified in one of the resolutions of the General Assembly, to which the Committee would gladly send missionaries at once, if the way is open, and men of suitable qualifications can be obtained. And for all Romanist countries, the all-important agency of prayer to the God of providence and of grace should be earnestly and constantly offered by the people of God. The Church must look unto God, to open the door where it is shut, to raise up the laborers, to furnish means for their support, and to crown their labors with success.

The Committee would ask the attention of the churches to the methods which have been recommended by the General Assembly, for obtaining funds to enlarge these missions. It is recommended to the Board "to take measures to have a separate collection made in the churches, for the diffusion of the light of evangelical truth in Papal countries, unless the same object can be as well reached in some other way." The Board will faithfully employ for this object whatever funds may be supplied by a separate collection. It is not considered expedient to employ a separate agency system for this purpose; but the Committee would, under this direction of the Assembly, request the churches, unless they can promote this object in some better way, to make a separate collection at whatever time may be deemed most convenient, and least likely to interfere with their general collection for the cause of foreign missions.

The recommendation of the General Assembly implies, however, that this separate collection may not be found to be the best method. In some churches it may be practicable, but in others it will be found difficult to make such a collection without interfering with other important arrangements. In these, and indeed in all cases, the Committee would urge the importance of having the foreign missionary work in its real character brought before the churches. Let its magnitude and importance be truly considered. Let the attention of Christians be fully directed to the extent of the fields assigned to the Board of Foreign Missions, the vast multitudes of immortal souls to be influenced by these missions, their deep and crying spiritual necessities, the loud calls of Providence upon the churches for greater zeal in their benevolent labors, the tender motives drawn from the love and grace of our Lord Jesus Christ; so that in view of these weighty and sacred considerations, their liberality at the Monthly Concert offerings, and the Annual Contribution, may bear a due proportion to the great object of the Board, or rather of the Church itself—the conversion of all nations to Jesus Christ. If this is done, the happy result will be that the free-will offerings of the people of God will be sufficient for the support of all these Missions, and for the enlargement of missions among Romanists or others, as the leadings of divine Providence may direct.

The attention of the Agents of the Board is requested to the resolutions of the Assembly, which call for "special pains" "in every proper way" to set before the churches the nature and extent of the missionary work. But as it is impossible to reach a large part of the churches by Agents, the main reliance must still and ever be on the ministers, elders, and other persons of influence in the congregations; and especially, judging from all past experience, does the promotion of this cause depend on our brethren in the ministry, the chosen leaders of the Israel of God.

The conclusion of the whole matter is, that the Church is called to go forward, and that in a plain and well-known path of duty,—not adopting new machinery, nor turning aside from long-tried plans of doing good,—but addressing herself to all the work before her with new faith, zeal, and hope. The Lord has been with her in her foreign missionary labors, giving to them many and marked proofs of his blessing. Let her draw encouragement from his favor in time past; and in view of the open and opening doors now before her, let her go forward with greater hope than ever in her appointed and sacred work.

## The Jews.

### MISSION AMONG JEWS.

NEW YORK:—Rev. John Neander.

PHILADELPHIA:—Rev. Bernard Steintal.

BALTIMORE:—Mr. Frederick J. Neubaus, Licentiate Preacher.

The Rev. Matthew R. Miller has resigned his appointment in this Mission. Early in the year his health became seriously impaired. Recovering partially, he made a tour amongst the Jews at Albany, Rochester, Cleaveland, Dayton, Cincinnati, Louisville, and other places; and afterwards returned to his field of labor in New York. He was soon attacked again, however, with alarming illness, and followed the advice of his physician and other friends in returning to his native place in Ohio. He has since become better, but does not consider it advisable to resume his labors among the Jews. The Committee trust that he will be very useful in the work of the ministry.

The other brethren have steadily followed in the footsteps of our Saviour, seeking to save the lost sheep of the house of Israel. They endeavor to hold intercourse daily with their own people, visiting them at their synagogues, houses, and elsewhere, and “reasoning with them out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus . . . is Christ.” This was the Apostle’s method of missionary labor among the Jews at Thessalonica and elsewhere, and it is precisely the method followed by our brethren, according to their gifts and their opportunities, in our own cities. They have also given copies of the Scriptures and Tracts to many persons, under circumstances rendering it probable that they would be carefully perused. Numerous visits have been made in New York to the prisons and hospitals, to minister to the spiritual wants of the Germans, both Jews and Gentiles. At Philadelphia a public service was held for some time on Sabbath evenings, in which some of the pastors of the churches rendered valuable aid; and at Bridesburgh, near that city, public worship in the German language has been conducted by the missionary during part of the year. He has also taught a school, which, however, encounters much opposition from the more zealous Israelites. The Ladies’ Jewish Missionary Society have



continued to afford valuable aid to the missionary. The brethren have frequent calls for charitable assistance, and through the liberality of Christian friends they are enabled often to relieve the wants of their poorer countrymen. Occasionally, they present the claims of their kinsmen according to the flesh at the monthly concert meeting, and in the churches. Thus in various ways are they engaged in carrying on their missionary work.

In this work they continue to encounter an evil heart of unbelief, a self-righteous spirit, and an engrossing love of the world. They speak of less bitterness of opposition than formerly, but of greater indifference than ever to religious things. But while most are worldly and careless, while some are Rationalists, or Sadducees, and many are Pharisees, there are yet some like Nicodemus, and a few like Mary, the sister of Martha and Lazarus. Mr. Neander has been permitted to baptize two persons, both young women, on a credible profession of their faith in Christ. One of these is the daughter of parents, and the wife of a gentleman, who are all connected with the respectable and fashionable circles of society. She is exposed to many influences unfavorable to a life of self-denying piety, but we trust that many prayers will be offered on behalf of herself and her friends. The young man baptized under Mr. Steintal's ministry, mentioned in the last Report, is witnessing a good confession. He is engaged in a course of study, with a view to the ministry, if the Lord will, and is making good progress.

It is not expedient as has been stated in former Reports, to publish minute details of the intercourse of these missionaries with their Jewish brethren. We append, however, some extracts from their correspondence, which may be made public without embarrassment. As an average example of his labors for a month, one of the missionaries writes:—

I was enabled by God's permission to visit twenty-eight Jewish families, to visit forty-two stores, and to speak in the streets with sixty-four Jews. I was visited by eight Jews, and I have distributed 1,276 pages of Tracts, one Bible, three New Testaments, and two Old Paths—all in Hebrew. I also visited one emigrants' ship, arrived from Bremen with a great number of German Christians and many Jews. . . .

Another missionary writes in a report lately received:—

During the past year, about a thousand European Jews, mostly from Germany, have reached our shores. Several streets of our large cities are crowded with them, who are merchants, mechanics, pedlars, &c.

. . . I occasionally meet an old orthodox Jew, who is surrounded by a large number of his offspring, all of them well off as to worldly goods; but the aged man complains that he is grieved at heart to see so little of Jewish piety and Jewish learning.

. . . The Jew must first learn that he is a sinner as well as the Gentile, and that there is for both an open fountain for cleansing from all sin.

The other missionary reviewing his work for the last year, thus writes:—

I find much reason for gratitude to the great Head of the church for his abun-

dant goodness. Would to God that I could report to you evident fruits of my labors. But the good we do is not wholly to be set forth by statistics; it is not always marked with incidents interesting and wonderful. I look not so much at present results as to future things. In this way I try to labor, encouraged more by the promises of God than any present apparent success.

But I am not compelled to take courage wholly by faith and none by sight. Methinks I can see some progress. The Lord appears, if I do not mistake the indications of his providence, to be preparing the minds of many Israelites for the reception of his saving grace. Rabbinism, like all ancient superstitions, is tottering to its fall. The conflict is between Christ and Anti-Christ, and I cannot but hope that some of them will be persuaded to come to Christ. His Spirit must subdue their hearts.

There are here some 5,000 Jews, in every stage and gradation of belief and spiritual knowledge. Many of them unreservedly avow the principles of the grossest Infidelity. Others are indifferent to all religious matters; they follow their worldly avocations, and repeat, until at last they believe it themselves, that they have no time to bestow on the truth or falsity of any religious system. They conform to the outward ceremonies of Judaism, because their fathers did so before them. When speaking of this class of Jews, Ezekiel's vision of the valley of dry bones forcibly recurs to mind: "Can these dry bones live? O Lord God, thou knowest."

. . . I am not discouraged. Our duty is to preach "Christ and him crucified," whether they will hear or whether they will forbear; to sow our seed in the morning, and the evening not to withhold our hand, knowing that the Word of God cannot return void, but must assuredly prosper in that whereto God hath sent it. And we enter on the work of another year with reliance on the promises of the eternal Jehovah, that he may accept the work of our hands and grant us the desire of our hearts, and that we may all finally gain that home, where the redeemed Gentile and the ransomed Jew shall ever sing of a finished righteousness and an everlasting redemption.

### CONCLUDING REMARKS.

1. Whilst there is a single nation, or kindred, or people without the glorious gospel of the Son of God, the cause of Foreign Missions, conducted according to the principles of his Word, must be a progressive work. The rule of the Apostle to the Gentiles was, "to preach the gospel in the regions beyond:" and this he says was to be done when the faith of the Church was increased to enable him and his fellow laborers to go forward in the work.—2 Cor. x. 15, 16. "The field is the world;" the commission is to "teach all nations;" and the precious promises of God are co-extensive with the duty thus enjoined. "As truly as I live all the earth shall be filled with the glory of the Lord," Num. xiv. 21, Isa. xi. 9, Hab. ii. 14; "And the gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come," Mat. xxiv. 14. Acts i. 8. Thus, in the Word of God we have the commission of our Lord to his Church, and the promise of his presence to the end of the world. We have also the example of the apostles in fulfilling the command of their risen Lord. Further, to strengthen the faith of his servants in all ages, we have in the book of God a living picture of the glorious results of all this warfare: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,

stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation be unto our God which sitteth upon the throne, and unto the Lamb." Just as surely as Christ is risen from the dead, will this great and glorious work be accomplished by the agency of his Church, and this can only be done by enlarged and increased efforts on her part.

2. If these things be so, then is every professing Christian solemnly bound by his covenant engagements to aid this work in the sphere in which the providence of God has placed him—some by giving themselves wholly to the work, all others by sustaining it with their prayers and their alms, according as God has prospered them. He who stands aloof from it lives below his Christian privileges, and neglects his duty to God and to his Church.

3. How much it is in the power of our beloved Zion to increase our Foreign Missionary operations will appear from the following tabular statement of the contributions from the churches for the last two years. For the year ending the 1st of May, 1851, the number of churches and members who, for the whole year, made no pecuniary offerings for the support of this cause through the Board is set down, and also the number of churches and members who aided the cause. For the last year, after the accounts were closed on the 1st of May, 1852, there was not time, before the meeting of the Board, to make a table similar to that of the previous year, but the amount received from each synod during the year is given.

| SYNODS.                   | Churches not contributing. |          | Churches contributing. |          | Contributions. |            |
|---------------------------|----------------------------|----------|------------------------|----------|----------------|------------|
|                           | Ch'ches                    | Members. | Ch'ches                | Members. | 1851           | 1852       |
|                           |                            |          |                        |          |                |            |
| Albany, . . . . .         | 37                         | 4,750    | 19                     | 3,185    | \$1,964 19     | \$2,695 28 |
| Buffalo, . . . . .        | 33                         | 2,067    | 20                     | 2,249    | 557 83         | 807 87     |
| New York, . . . . .       | 24                         | 2,075    | 71                     | 11,352   | 14,851 24      | 15,142 06  |
| New Jersey, . . . . .     | 53                         | 3,710    | 105                    | 13,503   | 5,439 28       | 4,210 67   |
| Philadelphia, . . . . .   | 86                         | 8,075    | 126                    | 20,074   | 11,363 36      | 13,218 95  |
| Pittsburg, . . . . .      | 49                         | 2,863    | 169                    | 19,875   | 7,473 86       | 6,371 20   |
| Wheeling, . . . . .       | 38                         | 2,055    | 80                     | 8,950    | 4,016 53       | 3,928 53   |
| Ohio, . . . . .           | 63                         | 2,232    | 89                     | 8,670    | 2,681 83       | 2,300 66   |
| Cincinnati, . . . . .     | 69                         | 2,813    | 69                     | 6,997    | 3,602 80       | 3,874 20   |
| Indiana, . . . . .        | 73                         | 3,053    | 40                     | 2,801    | 749 37         | 1,377 98   |
| North Indiana, . . . . .  | 63                         | 1,901    | 32                     | 2,083    | 718 90         | 852 46     |
| Illinois, . . . . .       | 111                        | 3,307    | 36                     | 2,023    | 844 49         | 1,442 22   |
| Missouri, . . . . .       | 57                         | 1,996    | 22                     | 2,431    | 1,568 17       | 1,258 50   |
| Kentucky, . . . . .       | 74                         | 2,366    | 70                     | 6,685    | 4,786 33       | 4,671 22   |
| Virginia, . . . . .       | 93                         | 4,776    | 65                     | 6,582    | 3,716 70       | 2,397 34   |
| North Carolina, . . . . . | 70                         | 2,461    | 78                     | 7,383    | 1,646 92       | 1,306 32   |
| South Carolina, . . . . . | 73                         | 5,367    | 33                     | 3,526    | 2,202 90       | 4,019 99   |
| Georgia, . . . . .        | 66                         | 2,011    | 48                     | 3,118    | 2,113 38       | 1,514 12   |
| Nashville, . . . . .      | 32                         | 1,332    | 15                     | 1,662    | 1,193 36       | 1,516 77   |
| Alabama, . . . . .        | 63                         | 2,063    | 34                     | 2,937    | 1,700 72       | 2,237 88   |
| Mississippi, . . . . .    | 96                         | 2,319    | 30                     | 2,613    | 3,401 13       | 3,227 46   |
| Memphis, . . . . .        | 81                         | 4,090    | 9                      | 901      | 911 55         | 1,433 62   |
| North India, . . . . .    |                            |          |                        |          | 41 85          | 44 04      |
|                           | 1404                       | 67,183   | 1260                   | 139,591  | 77,644 69      | 79,849 28  |

This table presents much for serious reflection. It is a very sad thing to see one-third of our church members, with more than one-half of our organized churches, under the care of more than five hundred pastors and stated supplies, doing nothing for a whole year for the benighted heathen. Three hundred and thirty-three churches, with 17,908 members, contributed \$2,376, or about one cent a month each; 718 churches, with 80,065 members, contributed \$25,648, or a small fraction over 2½ cents a month each; 178 churches, with 41,983 members, contributed \$100 and upwards from each church, amounting to \$49,622. Included in the second and third of the foregoing classes of churches there are 110 churches which, for the year ending in May 1851, gave one dollar and upwards for each member. These churches are distributed in nineteen synods; thirty-seven of them are in cities; thirty-three in towns and villages; and forty are in the country. Fifty-two of them are not large churches, having each a membership not exceeding one hundred. It is encouraging to see these examples of liberality so widely diffused. These churches are a pretty fair specimen of the ability of the churches at large, and the will only is wanting for all to do likewise. This would at once more than double the receipts from the churches.

We have no claim on the members of sister churches to aid us in this work, as they are, or ought to be, engaged in similar work under their own organizations. From the first, our funds have been received from the members of our own communion, with two exceptions; liberal donations in aid of the missionaries in India, amounting one year to nearly \$6,000, have been made by European friends, mostly members of another branch of the Church, and contributions have been regularly received from the Reformed Presbyterian Church, amounting to some \$1,800 a year, towards the support of the station at Saharunpur. The sum of \$6,425 is reported, moreover, in the Minutes of the General Assembly, from the bounds of five synods, as contributed to the cause of Foreign Missions, which was not paid to the Treasurer of the Board, being transmitted through some other institution. After these exceptions are considered, it will still appear that the whole amount contributed by our churches to this cause is not large, viewed with reference either to our numbers or our means.

The great reliance for the support of the Foreign Missionary work must be on the general contributions of the churches. It is a privilege bestowed by the Head of the Church on all his people, to aid in the work which brought Him into the world. His approbation of the poor widow's offering of two mites shows that the smallest sum, when given to promote his glory, is accepted in his sight. True it is, and we acknowledge it with thankfulness, that God, in his providence, has raised up liberal minded individuals, members of our own beloved Church, to aid largely in sustaining the work hitherto. Our most expensive and important Missions, in their incipient stages, have in this way been greatly benefitted, at times when means were greatly wanted. But the cause is too extensive, and the missionaries needed too numerous, to be supported by the liberality of a few individuals alone, especially when it is

so clearly the will of God that all his children should support and pray for it.

4. Whilst the Committee have deemed it to be their solemn duty to spread these facts and statements before the churches, and whilst they see in them much cause for humiliation before God, and for self-examination and prayer, they see in them no cause for discouragement, nor are they themselves discouraged. It would be to forget, and to be unthankful for what the right hand of the Lord has done, if the Church should not take courage and go forward in his work. This Report shows that a good beginning has been made; much, very much preparatory work, has been accomplished; and experience has fully shown that the different fields of missionary labor have been wisely selected. From the first, the missionary work has been conducted on the enlarged and comprehensive principles which mark the character of the Church at home. The same care to obtain an educated ministry, and a well-instructed membership; the same primitive and scriptural form of church government; the same pure and holy doctrines, are as faithfully taught in the mission churches, as in the churches at home. God has given his blessing upon the labors of the messengers sent out by the Church "to speak unto the Gentiles that they may be saved." Trials indeed have awaited them, and some have been called home in early manhood, by distressing providences, which can only be read by the eye of faith. So it was in the early days of the Christian Church. But as in the midst of the trials of that period, "the word of God grew and multiplied," so it is now. The Lord in great mercy has permitted our branch of his Church to engage in this work, and step by step he has enabled her to go forward, increasing in strength and efficiency year by year. Even the preceding statement, in one aspect, is not without encouragement. If the comparatively few members of the Church have been permitted to do so much, what might not the whole Church do, if all her members were to arise as one man to the Lord's work? Why should it not be so? What Christian does not rejoice to hear that the glorious Gospel is preached to the perishing heathen? that precious souls from among them, are brought into the Church of God, which he has purchased with his blood? The Lord himself is on his way, and the time is past for any of his people to be standing all the day idle, when his word and his providence summon them to his standard. The calls for more missionaries, from every heathen land, are most urgent. High ways are every where opened into the very centre of Satan's kingdom. We have seen that God has a people in every kindred, and tongue, and nation; and all these have to be gathered into the fold of Christ. The time has fully come when the Church should put forth her strength in the Lord's work. The voice of her glorious Leader is, "arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift

up thine eyes round about, and see ; all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou sow and plow together, and thy heart shall be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.”

## PECUNIARY ACCOUNTS.

*Statement of Payments on account of the Board of Foreign Missions of the Presbyterian Church, from May 1, 1851, to May 1, 1852.*

### MISSIONS.

#### LODIANA MISSION.

Expenditures on account of Lodiana Mission, - - - 24,424 06

#### ALLAHABAD MISSION.

Expenditures on account of Allahabad Mission, - - - 13,345 53

#### FURRUKHABAD MISSION.

Expenditures on account of Furrukhabad Mission, - - 13,968 45  
 Outfit of Mrs. Freeman, - - - - - 225 00  
 Passage of Rev. John E. Freeman and wife from Boston to  
 Calcutta, - - - - - 450 00  
 Outfit of Mrs. Ullman, - - - - - 225 00  
 Passage of Rev. J. Ullman and wife from London to  
 Calcutta, - - - - - 600 00—15,468 45

#### SIAM MISSION.

Expenditures on account of Siam Mission, - - - 1,968 27

#### CANTON MISSION,

Expenditures on account of Canton Mission, - - - 4,825 91

#### NINGPO MISSION.

Expenditures on account of Ningpo Mission, - - - 13,614 32  
 Passage of Miss Juana M. Knight, from New York to  
 Shanghai, - - - - - 200 00—13,814 32

#### SHANGHAI MISSION.

Expenditures on account of Shanghai Mission - - - 8,848 00  
 Outfit of Rev. John Byers and wife, - - - - 400 00  
 Passage from New York to Shanghai, - - - - 400 00—9,648 00

## PECUNIARY ACCOUNTS.

## AFRICAN MISSIONS.

|                                              |  |          |
|----------------------------------------------|--|----------|
| Expenditures on account of African Missions: |  |          |
| Liberia, - - - - -                           |  | 2,269 89 |
| Settra Kroo, - - - - -                       |  | 244 78   |
| Coriseo, - - - - -                           |  | 1,052 13 |
| Outfit of Rev. D. A. Wilson and wife for     |  |          |
| Liberia, balance, - - - - -                  |  | 150 00   |
| Passage from New York to Monrovia,           |  | 200 00   |
| Passage of Miss Isabella Sweeney, from       |  |          |
| New York to Coriseo, - - - - -               |  | 175 00   |
| Passage of Miss Catharine Strobell from      |  |          |
| New York to Monrovia, - - - - -              |  | 100 00   |
|                                              |  | 4,191 89 |

## CHIPPEWA AND OTTOWA MISSION.

|                                                         |  |          |
|---------------------------------------------------------|--|----------|
| Expenditures on account of Chippewa and Ottawa Mission, |  | 1,653 80 |
|---------------------------------------------------------|--|----------|

## OTOE AND OMAHA MISSION.

|                                                      |  |          |
|------------------------------------------------------|--|----------|
| Expenditures on account of Otoe and Omaha Mission, - |  | 4,553 14 |
|------------------------------------------------------|--|----------|

## IOWA AND SAC MISSION.

|                                                      |  |          |
|------------------------------------------------------|--|----------|
| Expenditures on account of Iowa and Sac Mission, - - |  | 2,482 10 |
|------------------------------------------------------|--|----------|

## CREEK MISSION.

|                                                          |          |          |
|----------------------------------------------------------|----------|----------|
| Expenditures on account of Creek Mission at Tallahassee, | 5,677 51 |          |
| " " " " " " " at Kowetah,                                | 3,472 18 | 9,149 69 |

## CHOCTAW MISSION.

|                                                   |  |           |
|---------------------------------------------------|--|-----------|
| Expenditures on account of Choctaw Mission, - - - |  | 11,149 81 |
|---------------------------------------------------|--|-----------|

## CHICKASAW MISSION.

|                                                   |  |          |
|---------------------------------------------------|--|----------|
| Expenditures on account of Chickasaw Mission, - . |  | 6,089 52 |
|---------------------------------------------------|--|----------|

## SEMINOLE MISSION.

|                                                    |  |          |
|----------------------------------------------------|--|----------|
| Expenditures on account of Seminole Mission, - - - |  | 1,105 78 |
|----------------------------------------------------|--|----------|

## MISSIONS IN PAPAL EUROPE.

|                                                        |  |          |
|--------------------------------------------------------|--|----------|
| Expenditures on account of Missions in Papal Europe, - |  | 4,500 00 |
|--------------------------------------------------------|--|----------|

## JEWISH MISSION.

|                                                    |  |          |
|----------------------------------------------------|--|----------|
| Expenditures on account of Missions to the Jews, - |  | 1,923 79 |
|----------------------------------------------------|--|----------|

## AGENCIES.

|                                                  |          |  |
|--------------------------------------------------|----------|--|
| Rev. W. S. Rogers, salary one year, - - - -      | 1,000 00 |  |
| " " " Travelling expenses, one year, -           | 384 68   |  |
| Rev. Henry R. Wilson, salary one year, - - - -   | 1,250 00 |  |
| " " " Travelling expenses, one year, -           | 392 00   |  |
| Rev. Robert L. Breck, salary ten months, - - - - | 833 33   |  |
| " " " Travelling expenses, - - - -               | 366 47   |  |



|                                                                                                     |                 |
|-----------------------------------------------------------------------------------------------------|-----------------|
| Rev. William H. McAuley, salary from July 1, 1851, to<br>January 1, 1852, at \$700 per annum, - - - | 350 00          |
| Do. from January 1 to May 1, 1852, at \$800 per annum,                                              | 266 67          |
| Do. Travelling expenses for ten months, - - -                                                       | 33 20           |
| Rev. Francis P. Monfort, salary five months, - - -                                                  | 208 34          |
| “ “ “ Travelling expenses, - - -                                                                    | 94 73           |
| Travelling expenses of Officers of the Board and voluntary<br>agents, - - - - - - - - -             | 146 23—5,325 65 |

**SECRETARIES' AND TREASURERS' DEPARTMENT.**

|                                    |                   |
|------------------------------------|-------------------|
| One Secretary, one year, - - - - - | 1,800 00          |
| One Secretary, “ “ - - - - -       | 1,800 00          |
| Treasurer, “ “ - - - - -           | 1,800 00          |
| Clerk hire and copying, - - - - -  | 1,065 57—6,465 57 |

**PRINTING.**

|                                                                                                                                         |                   |
|-----------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| The Foreign Missionary; expense of publishing 21,500<br>copies monthly, including those sent free to ministers<br>and donors, - - - - - | 2,479 38          |
| Less received for subscriptions, - - -                                                                                                  | 1,075 06—1,404 32 |
| Expense of printing 4,300 copies of Fourteenth Annual<br>Report, - - - - -                                                              | 358 23            |
| Expense of printing slips, circulars, blanks, &c., - - -                                                                                | 46 23—1,808 78    |

**MISCELLANIES.**

|                                                      |                    |
|------------------------------------------------------|--------------------|
| Postage, - - - - -                                   | 184 78             |
| Fuel and Lights, - - - - -                           | 77 51              |
| Fixtures and Furniture, - - - - -                    | 9 00               |
| Library and Binding Books, - - - - -                 | 66 48              |
| Blank Books and Stationery, - - - - -                | 30 39              |
| Periodicals, - - - - -                               | 29 94              |
| Freight and Cartage, - - - - -                       | 3 25               |
| Insurance on Mission House and articles in it, - - - | 28 95              |
| Taxes on Mission House, - - - - -                    | 100 38             |
| Care of Mission House, - - - - -                     | 31 19              |
| Miscellanies, boxes, twine, nails, &c., - - - - -    | 6 64—578 51        |
|                                                      | <u>§144,472 48</u> |

# TREASURER'S REPORT.

Dr. *The Board of Foreign Missions of the Presbyterian Church, in account current with Wm. Rankin, Jr., Treasurer.* Cr.

|                                                                                                                                                                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1852.<br/>May 1. To payments as per accompanying statement, . . . . . 144,472 48</p> <p>To Balance in the Treasury carried to new account, . . . . . 586 58</p> | <p>1851.<br/>May 1. By balance, as per last Report, . . . . . \$136 16</p> <p>1852.<br/>May 1. By donations from churches, individuals and miscellaneous sources, . . . . . 79,849 28</p> <p>“ legacies, . . . . . 21,509 25</p> <p>“ Synod of the Reformed Presbyterian Church, . . . . . 1,800 00</p> <p>“ proceeds of sales of Memoir of Rev. Walter M. Lowrie . . . . . 395 21</p> <p>“ “ of Sermons of do., . . . . . 319 00</p> <p>“ donations received in India, . . . . . 3,847 96—117,882 90</p> <p>“ United States Government, for the Choctaw Indians, . . . . . 8,000 00</p> <p>Iowa and Sac, do., . . . . . 1,540 00</p> <p>Chippewa and Ottawa do., . . . . . 1,400 00</p> <p>Creek Indians at Tallahassee, . . . . . 5,000 00</p> <p>“ at Kowctab, . . . . . 2,000 00</p> <p>Otoe and Omaha Indians, . . . . . 800 00</p> <p>Seminole “ . . . . . 500 00—19,240 00</p> <p>By American Bible Society for printing Bibles in North India, . . . . . 3,000 00</p> <p>“ “ in China, . . . . . 1,000 00—4,000 00</p> <p>“ American Tract Society for printing Tracts in North India, . . . . . 3,000 00</p> <p>“ “ China, . . . . . 300 00</p> <p>“ “ in Siam, . . . . . 500 00—3,800 00</p> <p style="text-align: right;"><u>\$145,059 06</u></p> |
| <p>1852.<br/>May 1. To Balance from old account, . . . . . \$145,059 06</p>                                                                                        | <p>1852.<br/>May 1. By balance from old account, . . . . . \$586 58</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |

WM. RANKIN, JR., TREASURER.

The undersigned have examined the above account, and find it correct,  
 THOMAS PRINGLE, }  
 JAMES DONALDSON, } *Auditors.*

Sketches of the Proceedings  
OF THE  
BOARD OF FOREIGN MISSIONS,  
AT THE  
FIFTEENTH ANNUAL MEETING.

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The Fifteenth Annual Meeting of the Board of Foreign Missions of the Presbyterian Church was held at the Mission House, New York, on the 3d of May, 1852, and concluded on the 26th of May, in the Second Presbyterian Church, Charleston, S. C., during the meeting of the General Assembly.

The following members were present :

*Ministers*:—William W. Phillips, D.D., Gardiner Spring, D.D., Joseph McElroy, D.D., Charles Hodge, D.D., John Goldsmith, D.D., George Potts, D.D., John M. Krebs, D.D., Robert Davidson, D.D., Jonathan Cogswell, D.D., Jonathan Greenleaf, Reuben Frame, James M. Macdonald, John C. Lowrie, Benjamin H. Rice, D.D., Robert Steele, D.D., Thomas Smyth, D.D., and Horatio N. Brinsmade, D.D.

*Laymen*:—James Lenox, William Steele, Robert L. Stuart, Robert Carter, William Rankin, Jr., Lebbeus B. Ward, Samuel Winfree, Charles A. B. Kemper, Matthew Newkirk, and George H. Van Gelder.

The sessions of the Board were opened and closed with prayer.

At the meeting of the Board held in the Mission House, the Report of the Executive Committee, the Treasurer's Account, and the Minutes of the Executive Committee were laid before the Board, and were referred to Committees—the Missions in each general field of labor being placed in the hands of a separate Committee. Upon their recommendation the Board approved of the Report of the Executive Committee, and directed it to be presented to the General Assembly.

On Sabbath evening, the 23d of May, the Annual Sermon was preached before the General Assembly by the Rev. William A. Scott, D.D., in the Second Presbyterian Church in Charleston, from 1 John v: 4: "And this is the victory that overcometh the world, even our faith."

The Rev. William T. Hamilton, D.D., was elected to preach the next Annual Sermon, and the Rev. John C. Backus, D.D., was chosen Alternate.

The Board adjourned to meet in the Mission House on the first Monday of May, 1853, at 4 o'clock, P. M.

## Action of the General Assembly.

On Friday, May 21st, the Report of the Board was presented to the General Assembly, and was referred to a Committee consisting of the Rev. Messrs. W. B. Dutton, D. McKinney, D.D., R. E. Sherrill, and Messrs. H. Packard and B. S. Massey. On Monday, May 24th, this Committee reported a series of resolutions, which received the consideration of the Assembly. Remarks were made by the Rev. Messrs. Alfred Wright, John M. Diekey, D.D., John C. Rankin, John C. Lowrie, and James Dubuar; and, on motion, the Assembly united in thanksgiving and prayer to God for his blessing on the foreign missionary work of the Church. The Assembly approved the Report of the Board, and adopted the resolutions of the Committee, as follows, viz.:

1. That the removal by death of an unusual number of the fathers and friends of the Board is a matter for deep regret and sorrow of heart.

2. That we are mindful of the labors and trials of our brethren who occupy our foreign fields; and that we sympathize with them, both when they rejoice at their success and weep over their disappointments.

3. That the favoring Providence of God, viewed in connection with the predictions and promises of his Word, is, year by year, fitted to beget within us a firmer faith that the work of Missions to the heathen is of Divine appointment, and is destined to terminate in the subjection of the whole world to the dominion of Christ.

4. That the earnest call which is now made to us for new laborers in the service of the Board is heard with deep solicitude; and that ministers and people throughout all our churches should make new and more extended efforts to obtain suitable men and the means necessary for their support and comfort.

5. That while as a Church of Christ, we counsel and act for the extension of his kingdom over the whole earth, it ever becomes us to yield our hearts to a deep and abiding sense of our need of the presence and blessing of God, and to seek this blessing by humble, believing and importunate prayer.

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## Members of the Board of Foreign Missions,

WITH THEIR TIME OF SERVICE.

May, 1853.

### *Ministers.*

Daniel McKinley, D.D.,  
William S. Plumer, D.D.,  
George Potts, D.D.,  
James W. Alexander, D.D.,

### *Laymen.*

Alexander W. Mitchell,  
Thomas Pringle,  
Ebenezer Platt,  
Edward M. Donaldson,

*Ministers.*

John N. C. Grier, D.D.,  
 Edward D. Smith, D.D.,  
 Thomas Smyth, D.D.,  
 Gardiner Spring, D.D.,  
 Elisha P. Swift, D.D.,  
 William D. Snodgrass, D.D.,  
 John Gray, D.D.,  
 John W. Yeomans, D.D.,  
 Reuben Frame,  
 William T. Hamilton, D.D.,  
 Alexander Macklin

*Laymen.*

Charles S. Todd,  
 Samuel Winfree,  
 John D. Thorpe,  
 Gilbert T. Snowden,  
 Robert L. Stuart,  
 Henry McKeen,  
 G. R. King,  
 G. H. Van Gelder,  
 Stacy G. Potts,  
 Samuel Burtis,  
 J. Harmon Brown.

**May, 1854.**

John C. Young, D.D.,  
 John T. Edgar D.D.,  
 Charles Hodge, D.D.,  
 Robert J. Breckinridge, D.D.,  
 John C. Backus, D.D.,  
 Henry A. Boardman, D.D.,  
 Robert Steele, D.D.,  
 Matthew Brown, D.D.,  
 John N. Campbell, D.D.,  
 William D. Howard,  
 Henry R. Weed, D.D.,  
 Francis Herron, D.D.,  
 Charles C. Beatty, D.D.,  
 William Neill, D. D.,  
 Samuel B. Wilson, D.D.

James Adger,  
 James Agnew,  
 John H. Hill,  
 J. S. Copes, M.D.,  
 Hugh Auchincloss,  
 A. G. Melvaine,  
 Thomas Moodie,  
 Walter Lowrie,  
 Jasper Corning,  
 William Shear,  
 William Steele,  
 H. H. Leavitt,  
 James Donaldson,  
 William H. Crane,  
 James Stonestreet

**May, 1855.**

David Elliot, D.D.,  
 James Hoge, D.D.,  
 Robert Davidson, D.D.,  
 Wm. L. Breckinridge, D.D.,  
 Benjamin H. Rice, D.D.,  
 John M. Dickey, D.D.,  
 John B. Adger,  
 Samuel S. Davis, D.D.,  
 Daniel V. McLean, D.D.,  
 Reuben Smith,  
 John C. Lowrie,  
 Horatio N. Brinsmade, D.D.,  
 James M. Macdonald,  
 John Stockton, D.D.,  
 Jonathan Cogswell, D.D.

James Lenox,  
 Harvey Childs,  
 James N. Dickson,  
 Nathaniel Ewing,  
 James H. Fitzgerald,  
 Robert Carter,  
 John G. Miller,  
 Lebbeus B. Ward,  
 William Rankin, Jr.,  
 Hugh McDonald,  
 Samuel B. Findlay,  
 David Comfort,  
 James Sandford,  
 Alexander Laughlin,  
 J. H. Lindsay.

**May, 1856.**

Jacob J. Jaaway, D.D.,  
 George W. Janvier,  
 John Johnson, D.D.,  
 Joseph H. Jones, D.D.,  
 John M. Krebs, D.D.,  
 Joseph McElroy, D.D.,  
 William W. Phillips, D.D.,  
 John Goldsmith, D.D.,  
 Nicholas Murray, D.D.,  
 Jonathan Greenleaf,

William Melvaine,  
 Benjamin McDowell,  
 Thomas McKean,  
 George Morris,  
 Matthew Newkirk,  
 Joseph Patterson,  
 John M. Sherrerd,  
 James P. Means,  
 James T. Soutter,  
 Gassoway B. Lamar,

*Ministers.*

Thomas L. Janeway, D.D.,  
 John McDowell, D.D.,  
 Melanethon W. Jacobus, D.D.,  
 Allan D. Campbell, D.D.,  
 Alexander T. McGill, D.D.

*Laymen.*

George McQueen,  
 William Rankin,  
 William S. Martien,  
 Charles A. B. Kemper,  
 William M. Halstead

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## Officers of the Board.

On the 3d of May, the Board elected as Officers for the ensuing year:

*President.*

GARDINER SPRING, D.D.

*Vice Presidents.*

|                           |                     |
|---------------------------|---------------------|
| MR. SILAS HOLMES,         | MR. JAMES BLAKE,    |
| “ GEORGE BROWN,           | “ JOHN T. MCCOUN,   |
| “ KENSEY JOHNS,           | “ JOHN M. MCCALLA,  |
| “ SIDNEY A. BAXTER,       | “ GEORGE W. STRONG, |
| “ NATHANIEL EWING,        | “ WALTER H. LOWRIE, |
| “ ALEXANDER C. HENDERSON. | “ MATTHEW NEWKIRK.  |

*Executive Committee.*

|                                   |                                        |
|-----------------------------------|----------------------------------------|
| REV. WILLIAM W. PHILLIPS, D.D.,   | MR. JAMES LENOX,                       |
| “ JACOB J. JANEWAY, D.D.,         | “ ROBERT CARTER,                       |
| “ JAMES W. ALEXANDER, D.D.,       | “ ROBERT L. STUART,                    |
| “ GEORGE POTTS, D.D.,             | “ JASPER CORNING,                      |
| “ JAMES M. MACDONALD,             | “ WALTER LOWRIE, <i>ex. off.</i>       |
| “ JOHN C. LOWRIE, <i>ex. off.</i> | “ WILLIAM RANKIN, JR., <i>ex. off.</i> |

*Corresponding Secretaries.*

|                    |                      |
|--------------------|----------------------|
| MR. WALTER LOWRIE. | REV. JOHN C. LOWRIE. |
|--------------------|----------------------|

*Recording Secretary.*

REV. JAMES M. MACDONALD.

*Treasurer.*

MR. WILLIAM RANKIN, JR.

*Auditors.*

|                      |                     |
|----------------------|---------------------|
| MR. JAMES DONALDSON. | MR. THOMAS PRINGLE. |
|----------------------|---------------------|

# APPENDIX.

## Annual Report of Receipts

BY THE BOARD OF FOREIGN MISSIONS.

*Total received by the Board of Foreign Missions during the Year ending May 1st, 1852, \$117,882 90, from the following sources :*

*Note—For particulars, see monthly acknowledgements.*

|                            |         |                               |                            |         |
|----------------------------|---------|-------------------------------|----------------------------|---------|
| SYNOD OF ALBANY.           |         | <i>Pby of Steuben.</i>        | West Town                  | 16 43   |
|                            |         | Vienna 1st                    | Miscellaneous              | 2 00    |
| <i>Pby of Londonderry.</i> |         | Bath                          |                            |         |
|                            |         | Groveland                     |                            |         |
| Newburyport 2d             | 85 00   |                               |                            |         |
| Miscellaneous              | 3 00    | 182 39                        |                            | 590 35  |
|                            | 88 00   |                               |                            |         |
| <i>Pby of Troy.</i>        |         | <i>Pby of Wyoming.</i>        | <i>Pby of North River.</i> |         |
|                            |         | Caledonia                     | Newburg                    | 379 84  |
| Troy 2nd Street            | 647 54  | East Bethany                  | Fishkill                   | 3 00    |
| Lansingburg                | 116 56  | Moscow                        | Matteawan                  | 49 00   |
| Waterford                  | 3 00    | Scottsville                   | Wappingers Falls           | 36 00   |
| Stillwater 1st             | 108 12  | Warsaw                        | Smithfield                 | 12 00   |
| Cambridge                  | 100 00  | Oakland                       | Marlboro                   | 45 37   |
| Kingsbury 1st              | 19 40   | Portageville                  | Wappingers Creek           | 126 10  |
| Malta                      | 13 69   |                               | Rondout                    | 285 42  |
|                            |         | 137 71                        | Miscellaneous              | 2 00    |
|                            | 1008 31 |                               |                            | 938 73  |
| <i>Pby of Albany.</i>      |         | <i>Pby of Buffalo City.</i>   | <i>Pby of Bedford.</i>     |         |
|                            |         | Buffalo Central               | Red Mills                  | 7 50    |
| Albany 1st                 | 710 75  | Bethany Centre                | Patterson                  | 17 75   |
| Albany 2d                  | 185 75  | Pendleton and Wheatfield      | Rye                        | 26 40   |
| Albany 3d                  | 56 00   | Webster                       | South Greenburg            | 31 42   |
| Schenectady                | 150 00  | Miscellaneous                 | South Salem                | 210 35  |
| Northampton                | 10 00   |                               | Bedford                    | 178 37  |
| Johnstown                  | 22 05   | 199 26                        | North Salem                | 28 75   |
| Ballston Spa               | 54 00   |                               | Croton Falls               | 42 00   |
| Ballston                   | 24 00   | <i>Pby of Rochester City.</i> | Miscellaneous              | 1 20    |
| Galway                     | 23 00   | Mentz                         |                            | 543 72  |
| Princetown                 | 78 67   | Clarkson                      |                            |         |
| Miscellaneous              | 5 00    | Parma and Greece              |                            |         |
|                            |         | Rochester 2d                  |                            |         |
|                            | 1319 22 | Rochester 3d                  |                            |         |
| <i>Pby of Columbia.</i>    |         |                               |                            |         |
| Jewett                     | 205 70  | <i>Pby of Michigan.</i>       | <i>Pby of Long Island.</i> |         |
| Windham 2d                 | 31 00   | Plymouth 1st                  | Smithtown                  | 46 23   |
|                            |         | Lyon                          | Huntington                 | 48 25   |
|                            | 236 70  |                               | Southampton                | 112 97  |
| <i>Pby of Mohawk.</i>      |         |                               | Sag Harbor                 | 100 10  |
| Westminster, Utica         | 37 20   |                               | South Haven                | 8 35    |
| Oneida                     | 2 00    |                               | Hempstead                  | 63 00   |
| Oneida Valley              | 3 85    |                               | Bridge Hampton             | 21 75   |
|                            |         | 15 75                         | Middletown                 | 17 00   |
|                            | 43 05   | SYNOD OF NEW YORK.            | East Hampton               | 96 61   |
| SYNOD OF BUFFALO.          |         | <i>Pby of Hudson.</i>         | Miscellaneous              | 3 00    |
|                            |         | Goodwill                      |                            | 547 16  |
| <i>Pby of Ogdensburg.</i>  |         | Goshen                        | <i>Pby of New York.</i>    |         |
| Oswegatchie 1st            | 69 90   | Hopewell                      | Brick                      | 811 00  |
| Oswegatchie 2d             | 19 00   | Coshecton                     | Wallabout                  | 55 98   |
| Hammond                    | 15 00   | Monticello                    | New York First             | 4084 06 |
| Le Ray                     | 5 00    | Scotchtown                    | Newtown                    | 70 00   |
| Wilna                      | 1 00    | Hamptonburg                   | Duane-st                   | 792 52  |
|                            |         | Florida                       | Greenbush                  | 2 50    |
|                            | 109 90  | Centreville                   | University Place           | 1142 62 |
|                            |         | White Lake                    | Brooklyn Second            | 159 27  |
|                            |         | Deer Park                     | Rutgers-st                 | 327 21  |
|                            |         |                               | Chelsea                    | 316 64  |
|                            |         |                               | Fifteenth-st               | 328 85  |
|                            |         |                               | Brooklyn First             | 458 92  |

## ANNUAL REPORT OF RECEIPTS.

|                              |          |                            |         |                                |         |
|------------------------------|----------|----------------------------|---------|--------------------------------|---------|
| Yorkville                    | 51 72    | Trenton 2d                 | 8 00    | <i>Phy of Burlington.</i>      |         |
| Nyaek                        | 6 00     | Trenton 3d                 | 52 01   | Burlington                     | 37 50   |
| Brooklyn central             | 50 00    | Princeton 1st              | 156 13  | Mount Holly                    | 16 68   |
| Forty-second-st              | 2-9 65   | Princeton 2d               | 25 00   |                                |         |
| Jamaica                      | 37 15    | Squan Village              | 8 11    |                                | 54 18   |
| Astoria                      | 100 73   | Dutch Neck                 | 10 00   |                                |         |
| Madison Avenue               | 288 81   | Nottingham                 | 11 00   | SYNOD OF PHILADELPHIA.         |         |
| Williamsburg                 | 160 92   | Mill Stone                 | 5 00    |                                |         |
| Jersey City                  | 171 71   |                            |         | <i>Phy of Philadelphia.</i>    |         |
|                              | 9,736 36 |                            | 1251 35 | Spring Garden                  | 61 87   |
| <i>21 Phy of New York.</i>   |          | <i>Phy of West Jersey.</i> |         | Scots ch                       | 366 00  |
| Scotch ch                    | 2328 75  | Pittsgrove                 | 1 00    | North ch                       | 431 85  |
| Canal-st                     | 215 17   | Greenwich                  | 50 00   | Central ch                     | 519 53  |
| West Farms                   | 17 50    | Blackwoodtown              | 10 56   | Second ch                      | 317 49  |
| Peekskill                    | 86 62    | Cold Spring                | 25 00   | Sixth ch                       | 474 50  |
| Mount Washington             | 50 00    | Bridgeton 1st              | 506 00  | Seventh ch                     | 120 00  |
| Mount Pleasant               | 96 31    | Williamstown               | 8 00    | Ninth ch                       | 65 60   |
| Delhi                        | 00 66    | May's Landing              | 21 00   | Tenth ch                       | 782 84  |
|                              | 2794 41  | Cedarville                 | 96 50   | Eleventh ch                    | 70 00   |
| <i>Phy of Connecticut.</i>   |          | Camden                     | 73 51   | Penn ch                        | 70 01   |
| Tariffville                  | 7 76     |                            | 591 57  | Cocksink                       | 14 50   |
| Hartford                     | 2 24     | <i>Phy of Newton.</i>      |         | Ridley                         | 5 00    |
|                              | 10 00    | Harmony                    | 45 00   | Treydell                       | 36 06   |
| <i>Phy of Oregon.</i>        |          | Greenwich                  | 62 50   | Fourth ch                      | 30 00   |
| Catsop Plains                | 11 32    | Musconetcong Valley        | 20 00   | Arch-st ch                     | 70 00   |
| SYNOD OF NEW JERSEY.         |          | Stillwater 1st and 2d      | 20 00   | Miscellaneous                  | 153 00  |
| <i>Phy of Elizabethtown.</i> |          | Knowlton                   | 3 25    |                                | 3618 21 |
| Elizabethtown 1st            | 374 37   | Belvidere                  | 55 00   | <i>2d Phy of Philadelphia.</i> |         |
| Elizabethtown 2d             | 10 00    | Danville                   | 11 42   | Abington                       | 172 50  |
| Woodbridge 2d                | 48 65    | Stewartsville              | 5 00    | Germantown                     | 50 00   |
| Newark 3d                    | 367 41   | Oxford                     | 5 00    | Newtown                        | 22 00   |
| Plainfield                   | 31 00    |                            | 227 17  | Neshaminy                      | 52 00   |
| Lamington                    | 94 00    | <i>Phy of Raritan.</i>     |         | Frankford                      | 90 00   |
| Chatham Village              | 20 75    | Amwell United 1st and 2d   | 35 00   | Catasauqua                     | 2 00    |
| Morristown 1st               | 5 00     | Amwell 2d                  | 20 00   | Allentownship                  | 47 00   |
| Baskinridge                  | 101 53   | Pleasant Grove             | 20 00   | Easton 1st                     | 150 00  |
| Perth Amboy                  | 25 00    | Lower German Valley        | 6 00    | Durham                         | 8 37    |
| Liberty Corner               | 31 75    | Milford                    | 25 55   | Doylestown                     | 50 10   |
| New Providence               | 15 00    | Amwell 1st                 | 17 00   |                                | 643 87  |
| Rahway 1st                   | 66 00    | Flemington                 | 136 50  | <i>Phy of New Castle.</i>      |         |
| Rahway 2d                    | 50 00    | Solebury                   | 10 10   | White Clay Creek and           | 33 00   |
| Elizabethport                | 21 66    | Clinton                    | 69 50   | Head of Christiana             | 40 54   |
| Westfield                    | 38 12    | Kingwood                   | 13 82   | Forks of Brandywine            | 5 00    |
| Paterson                     | 81 71    | Frenchtown                 | 10 18   | Lower Brandywine               | 26 00   |
| Mount Olive                  | 9 00     |                            | 313 55  | Red Clay Creek                 | 36 00   |
| Lyons Farms                  | 20 00    | <i>Phy of Susquehanna.</i> |         | Doe Run and Coatesville        | 70 88   |
| Mount Freedom                | 11 00    | Warren                     | 4 00    | Fagg's Manor                   | 60 00   |
| Connecticut Farms            | 50 00    | Troy                       | 8 60    | New London                     | 121 50  |
| Springfield                  | 1 25     | Towanda                    | 19 59   | Wilmington 1st                 | 221 89  |
| Miscellaneous                | 2 00     | Wyalusing                  | 10 00   | New Castle                     | 116 32  |
|                              | 1424 26  | Silver Lake                | 25 00   | Upper Octorara                 | 51 00   |
| <i>Phy of New Brunswick.</i> |          | Friendsville               | 2 00    | Lower W Nottingham             | 85 00   |
| Ewing                        | 15 50    | Canton                     | 4 00    | Miscellaneous                  | 867 13  |
| Cranberry 1st                | 27 50    | Orwell                     | 17 00   |                                |         |
| Cranberry 2d                 | 76 74    | Athens                     | 10 00   | <i>Phy of Donegal.</i>         |         |
| Bound Brook                  | 20 00    | Miscellaneous              | 6 00    | Churchville                    | 25 00   |
| Kingston                     | 10 10    |                            | 105 59  | Chestnut Level                 | 75 37   |
| New Brunswick 1st            | 291 80   | <i>Phy of Luzerne.</i>     |         | Waynesburg                     | 160 00  |
| New Brunswick 2d             | 25 00    | Wilkesbarre                | 60 00   | Leacock and Bellevue           | 50 00   |
| Freehold                     | 69 02    | Mauch Chunk                | 75 00   | Lancaster                      | 57 00   |
| Freehold Village             | 118 00   | Summit Hill                | 7 50    | Pequea                         | 39 25   |
| Lawrence                     | 131 82   | Lackawanna                 | 10 00   | Middle Octorara                | 37 00   |
| Pennington                   | 67 10    | Tunkhannock                | 7 50    | Wrightsville                   | 6 88    |
| Shrewsbury                   | 10 10    | Port Carbon                | 5 00    | Columbia                       | 63 84   |
| Trenton 1st                  | 146 72   | Kingston                   | 15 00   | Strasburg                      | 9 00    |
|                              |          |                            | 180 00  |                                |         |



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|                                       |         |
|---------------------------------------|---------|
| Marietta                              | 22 75   |
| Donegal                               | 61 00   |
|                                       | <hr/>   |
|                                       | 631 89  |
| <i>Pby of Baltimore.</i>              |         |
| Washington, F. St.                    | 145 89  |
| Alexandria 1st                        | 71 00   |
| Baltimore First                       | 1340 12 |
| "    Second                           | 151 77  |
| "    Fourth                           | 50 90   |
| "    Franklin-st                      | 412 50  |
| "    Aisquith-st                      | 20 00   |
| "    Madison-st                       | 31 85   |
| Bethel                                | 26 00   |
| Long Green                            | 27 00   |
| Ellicott's Mills                      | 33 66   |
| Havre de Grace                        | 10 00   |
| Frederick                             | 34 00   |
| Taney Town                            | 131 00  |
| New Windsor                           | 9 00    |
| Georgetown, Bridge-st                 | 135 53  |
| Annapolis                             | 23 50   |
| Miscellaneous                         | 1 00    |
|                                       | <hr/>   |
|                                       | 2653 82 |
| <i>Pby of Carlisle.</i>               |         |
| Middle Spring                         | 31 00   |
| Toms Creek and Piney                  | 91 00   |
| Big Spring                            | 2 00    |
| Mercersburg                           | 82 00   |
| McConnellsburg                        | 61 00   |
| Green Hill                            | 16 00   |
| Landisburg                            | 134 50  |
| Bloomfield                            | 66 75   |
| Buffalo                               | 97 75   |
| St. Thomas and }<br>Rocky Spring }    | 45 00   |
| Centre                                | 18 50   |
| Upper                                 | 7 55    |
| Silver Spring                         | 509 00  |
| Shippensburg                          | 102 50  |
| Williamsport                          | 20 00   |
| Dickinson                             | 26 00   |
| Cumberland                            | 63 00   |
| Carlisle                              | 197 12  |
| Paxton                                | 31 50   |
| Gettysburg                            | 62 74   |
| Great Conewago                        | 30 00   |
| Fayetteville                          | 22 00   |
| Bedford                               | 14 50   |
| Chambersburg                          | 466 31  |
| Hagerstown                            | 40 75   |
| Greencastle                           | 34 50   |
| Middletown                            | 2 15    |
| Schellsburg                           | 20 00   |
| Monaghan and }<br>Petersburg }        | 18 90   |
|                                       | <hr/>   |
|                                       | 2305 02 |
| <i>Pby of Huntingdon.</i>             |         |
| Bellefonte                            | 67 00   |
| Mifflintown and }<br>Lost Creek }     | 71 50   |
| Holidaysburg                          | 198 44  |
| Shirleysburg                          | 192 00  |
| Waynesburg and }<br>Newton Hamilton } | 124 00  |
| West Kishacoquillas                   | 39 00   |
| Lower Tuscarora                       | 154 87  |
| Spruce Creek 1st                      | 113 00  |
| Pine Grove                            | 88 00   |
| Sinking and }<br>Spring Creek }       | 122 06  |

|                                   |         |
|-----------------------------------|---------|
| Little Valley                     | 43 00   |
| Perryville                        | 75 50   |
| Huntingdon                        | 111 00  |
| Little Auchwich                   | 5 00    |
| Curwinsville                      | 50 00   |
| Upper Tuscarora                   | 3 00    |
| Clearfield                        | 7 00    |
| Alexandria                        | 90 00   |
| Middle Tuscarora                  | 50 85   |
| Williamsburg                      | 41 03   |
| Sinking Valley                    | 21 00   |
| Mount Pleasant                    | 4 00    |
| Lewistown                         | 36 47   |
| Miscellaneous                     | 8 87    |
|                                   | <hr/>   |
|                                   | 1716 59 |
| <i>Pby of Northumberland.</i>     |         |
| Milton                            | 114 00  |
| Dauville                          | 50 00   |
| Williamsport                      | 18 95   |
| Derry and }<br>Washingtonville }  | 231 00  |
| Buffalo                           | 93 75   |
| Warrior Run                       | 46 00   |
| Bloomsburg                        | 85 00   |
| Muncy                             | 3 00    |
| Orangeville                       | 1 41    |
| Rhorsburg                         | 12 35   |
| Lycoming Centre                   | 10 00   |
| Pine Creek and }<br>Chatham Run } | 4 00    |
| Northumberland                    | 2 00    |
| Great Island                      | 10 00   |
| Sunbury                           | 2 00    |
| Lewisburg                         | 60 00   |
| Mifflinburg                       | 11 68   |
|                                   | <hr/>   |
|                                   | 755 14  |
| <i>Pby of Eastern Shore.</i>      |         |
| Monokin                           | 27 25   |
| SYNOD OF PITTSBURG.               |         |
| <i>Pby of Blairsville.</i>        |         |
| Murraysville                      | 59 47   |
| Poke Run                          | 68 65   |
| Kittanning 1st                    | 74 40   |
| Johnstown                         | 150 12  |
| Armagh                            | 8 00    |
| Congraity                         | 74 70   |
| Unity                             | 58 00   |
| Glade Run                         | 20 00   |
| Rural Valley                      | 25 00   |
| Boiling Spring                    | 6 00    |
| Fairfield and Union               | 10 00   |
| New Alexandria                    | 21 00   |
| Plum Creek                        | 50 00   |
| Elders Ridge                      | 25 00   |
| Curries Run                       | 8 00    |
| Crooked Creek                     | 21 00   |
| Appleby Manor                     | 23 50   |
| Gilgal and Perry                  | 65 00   |
| Blairsville                       | 45 00   |
| Cherry Run                        | 3 00    |
| East Union                        | 1 00    |
| Saltsburg                         | 65 17   |
| Ebenezer                          | 32 47   |
| Ebensburg and }<br>Summit }       | 30 00   |
| New Salem                         | 32 00   |
| Washington                        | 44 90   |
| Cross Roads                       | 50 00   |
|                                   | <hr/>   |
|                                   | 1071 41 |

|                                    |         |
|------------------------------------|---------|
| <i>Pby of Redstone.</i>            |         |
| Georges Creek and Tent             | 26 00   |
| Round Hill                         | 27 50   |
| West Newton                        | 26 25   |
| Tyrone                             | 13 45   |
| Dunlaps Creek                      | 5 25    |
| McClellandtown                     | 6 61    |
| Clarksburg                         | 5 00    |
| Morgantown                         | 70 00   |
| New Providence                     | 15 00   |
| Spring Hill and }<br>Sandy Creek } | 37 00   |
| Uniontown                          | 22 00   |
| Connelsville                       | 63 68   |
| Greensburg                         | 14 50   |
| McKeesport                         | 42 25   |
| Rehoboth                           | 25 50   |
| Mount Pleasant                     | 17 87   |
| Long Run                           | 41 00   |
| Somerset                           | 10 62   |
| Petersburg                         | 3 50    |
| Jenner                             | 3 00    |
|                                    | <hr/>   |
|                                    | 478 98  |
| <i>Pby of Ohio.</i>                |         |
| Alleghany City 1st                 | 519 49  |
| Alleghany City 2d                  | 23 04   |
| Pittsburg 1st                      | 738 04  |
| Pittsburg 2d                       | 170 50  |
| Bethany                            | 51 75   |
| Sharon                             | 33 41   |
| East Liberty                       | 124 40  |
| Bethel                             | 174 49  |
| Canonsburg                         | 55 00   |
| Lawrenceville                      | 62 50   |
| Manchester                         | 70 50   |
| Mingo                              | 30 00   |
| Centre                             | 79 12   |
| Highlands                          | 28 00   |
| Valley                             | 12 00   |
| Hopewell                           | 15 00   |
| Fairmount                          | 38 88   |
| Chartiers                          | 27 09   |
| Lebanon                            | 18 00   |
| Pleasant Hill                      | 17 00   |
| Monongahela City                   | 120 00  |
| Sharpsburg                         | 15 00   |
| Pine Creek                         | 3 00    |
| Raccoon                            | 44 75   |
| Montours                           | 15 00   |
|                                    | <hr/>   |
|                                    | 2515 87 |
| <i>Pby of Alleghany.</i>           |         |
| Centre                             | 55 00   |
| Concord and }<br>Pleasant Valley } | 97 16   |
| Cross Roads and Plain              | 60 00   |
| Tarentum                           | 81 25   |
| Bull Creek                         | 30 12   |
| Plain Grove                        | 238 28  |
| Portersville                       | 18 53   |
| Rich Hill                          | 21 80   |
| Bradys Bend                        | 41 87   |
| Scrub Grass                        | 29 62   |
| Ebenezer                           | 26 99   |
| Middlesex                          | 10 00   |
| Slate Lick                         | 63 67   |
| Freeport                           | 37 00   |
| Union                              | 67 23   |
| Harrisville                        | 45 35   |
| Muddy Creek                        | 10 14   |
| Butler                             | 42 00   |
| Glade Run                          | 7 50    |
|                                    | <hr/>   |
|                                    | 983 51  |

|                                 |        |                                |         |                           |        |
|---------------------------------|--------|--------------------------------|---------|---------------------------|--------|
| <i>Pby of Beaver.</i>           |        | New Providence                 | 21 00   | Circleville               | 25 02  |
| Mount Pleasant                  | 8 12   | Miscellaneous                  | 25 00   | London                    | 8 00   |
| Little Beaver                   | 77 25  |                                |         | Truro                     | 110 46 |
| Pleasant Valley                 | 21 16  |                                | 1329 92 | Millin                    | 3 12   |
| New Castle                      | 100 00 | <i>Pby of St. Clairsville.</i> |         | Congo                     | 25 91  |
| Westfield                       | 73 00  | Crab Apple                     | 104 00  |                           | 575 01 |
| Beaver                          | 3- 25  | Wheeling Valley                | 5 00    | <i>Pby of Marion.</i>     |        |
| Pulaski                         | 14 75  | Cadiz                          | 90 56   | Sandusky                  | 3 33   |
| Unity                           | 30 10  | Short Creek                    | 8 00    | Upper Sandusky            | 11 00  |
| West Middlesex                  | 8 00   | Sharon                         | 6 00    | Liberty                   | 17 15  |
| Bethlehem                       | 20 00  | Nottingham                     | 71 10   | Miscellaneous             | 18 27  |
| Bridgewater                     | 90 00  | Deer-ville                     | 39 22   |                           |        |
| Hopewell                        | 10 2-  | Beech Spring                   | 53 00   |                           |        |
|                                 | 491 21 | Concord                        | 12 30   |                           | 49 75  |
|                                 |        |                                | 392 15  | <i>Pby of Zanesville.</i> |        |
| <i>Pby of Erie.</i>             |        | <i>Pby of Steubenville.</i>    |         | Norwich                   | 15 10  |
| Mill Creek                      | 16 75  | Monroeville                    | 5 00    | Cambridge                 | 83 91  |
| Georgetown                      | 16 50  | Mmerva                         | 31 00   | Mount Zion                | 25 31  |
| Fairfield                       | 11 60  | New Hagerstown                 | 3 57    | Hopewell                  | 32 50  |
| Meadville                       | 25 00  | Feed Spring                    | 20 00   | Buffalo                   | 100 00 |
| Harmansburg                     | 5 00   | Island Creek                   | 26 50   | Washington                | 10 60  |
| Conneautville                   | 2 50   | Steubenville 1st               | 421 12  | Senecaville               | 13 00  |
| Washington                      | 2 34   | Steubenville 2nd               | 290 93  | Olive and Cross Roads     | 56 47  |
| Franklin                        | 45 00  | Harrisburg                     | 8 75    | Brownsville               | 20 00  |
| Mercer                          | 26 61  | East Springfield               | 26 00   | Salt Creek                | 37 80  |
| Harbour Creek                   | 5 33   | Two Ridges                     | 15 00   | Blue Rock                 | 26 94  |
| Fairview                        | 60 00  | Carrolton                      | 41 17   | Deerfield                 | 12 77  |
| Sturgeonville and }<br>Girard } | 12 00  | Fairmount                      | 34 62   | Uniontown                 | 3 50   |
| Gravel Run                      | 3 00   | Corinth                        | 12 00   | Zanesville                | 120 00 |
|                                 | 231 63 | Chestnut Ridge                 | 4 00    | Rush Creek                | 19 20  |
|                                 |        | Ridge                          | 18 81   | Bristol                   | 55 51  |
| <i>Pby of Clarion.</i>          |        | Centre Unity                   | 5 25    | Madison                   | 11 90  |
| Licking                         | 38 36  | Ross                           | 11 54   | Pleasant Hill             | 21 20  |
| Leatherwood                     | 21 50  | Amsterdam                      | 2 45    | Bethel                    | 2 00   |
| Clarion                         | 80 50  | Harlem                         | 5 70    |                           | 670 74 |
| New Rehoboth                    | 3 50   | Wellsville                     | 21 87   | <i>Pby of Richland.</i>   |        |
| Callensburg                     | 95 50  | Miscellaneous                  | 46 32   | Milford                   | 14 80  |
| Concord                         | 50 00  |                                | 1140 60 | Perryville                | 9 50   |
| Richland and Rockland           | 45 01  | <i>Pby of New Lisbon.</i>      |         | Lake Fork Cross Roads     | 30 25  |
| Brookville                      | 65 20  | Bethesda                       | 37 75   | Hopewell                  | 25 05  |
| Pisgah                          | 42 75  | Glasgow                        | 14 72   | Orange                    | 10 25  |
| Bethesda                        | 65 27  | Madison                        | 21 18   | Ashland                   | 59 61  |
| Bethlehem                       | 2 00   | Deerfield                      | 125 50  | Frederick                 | 61 52  |
| Mill Creek                      | 3 00   | Newton                         | 35 00   | Waterford                 | 72 10  |
|                                 | 595 59 | Yellow Creek                   | 64 00   | Sharon                    | 15 00  |
|                                 |        | Liverpool                      | 11 00   | Mansfield                 | 32 00  |
| SYNOD OF WHEELING.              |        | Rehoboth                       | 105 77  | Jeromeville               | 21 00  |
| <i>Pby of Washington.</i>       |        | Brookfield                     | 17 00   | Londonville               | 4 00   |
| Lower Ten Mile                  | 31 37  | Salem                          | 201 80  | Lexington                 | 11 31  |
| Wheeling 1st                    | 105 59 | Middle Sandy                   | 54 82   | Pleasant Hill             | 17 69  |
| Wheeling 2d                     | 150 67 | Poland                         | 146 58  | Utica                     | 22 00  |
| Cross Creek                     | 111 15 | Canfield                       | 55 45   | Mount Pleasant            | 17 00  |
| West Alexandria                 | 63 00  | Bethel                         | 35 37   | Danville                  | 3 76   |
| East Buffalo                    | 68 05  | Longs Run                      | 46 62   | East Union                | 3 40   |
| Upper Buffalo                   | 93 90  | Niles                          | 10 00   | Mount Vernon              | 60 00  |
| West Union                      | 7 00   | Champion                       | 10 00   | Millin                    | 2 75   |
| Mill Creek                      | 46 52  | East Palestine                 | 10 37   | Chesterville              | 16 69  |
| Upper Ten Mile                  | 93 69  | Liberty                        | 39 22   | Harmony                   | 19 37  |
| Washington                      | 234 87 | New Salem                      | 11 17   | Haysville                 | 5 50   |
| Fairview                        | 116 50 | Hanover                        | 12 50   | Olivesburg                | 14 00  |
| Ritchietown                     | 12 00  |                                | 1065 82 | Bloominggrove             | 4 10   |
| Burgettstown                    | 37 14  | SYNOD OF OHIO.                 |         |                           | 552 65 |
| Mount Prospect                  | 33 90  | <i>Pby of Columbus.</i>        |         | <i>Pby of Wooster.</i>    |        |
| Cross Roads                     | 26 43  | Columbus                       | 165 83  | Sugar Creek               | 30 25  |
| Frankfort                       | 9 42   | Lancaster                      | 106 97  | Springfield               | 3 00   |
| Elizabethtown                   | 6 00   | Lithopolis                     | 46 15   | Chippewa                  | 12 00  |
| West Liberty                    | 5 13   | Mount Pleasant                 | 53 52   | Mount Hope                | 15 92  |
| Claysville,                     | 23 50  |                                |         | Greene                    | 1 00   |
|                                 |        |                                |         | Jackson                   | 7 68   |
|                                 |        |                                |         | Northfield                | 9 93   |

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|                            |        |                           |         |                             |        |
|----------------------------|--------|---------------------------|---------|-----------------------------|--------|
| Wooster                    | 1 35   | Monroe                    | 8 70    | Smyrna                      | 1 00   |
| Guilford                   | 22 10  | Miscellaneous             | 57 25   | Hanover                     | 55 50  |
|                            |        |                           |         | Madison 1st                 | 231 00 |
|                            | 103 23 |                           | 1264 71 | New Washington              | 14 00  |
| <i>Pby of Coshocton.</i>   |        | <i>Pby of Oxford.</i>     |         | Lancaster                   | 2 65   |
| Unity                      | 2 00   | Seven Mile and Somers-    | 40 60   | Vernon                      | 5 09   |
| Berlin                     | 54 05  | ville }                   |         |                             | 321 90 |
| Mount Eaton                | 8 00   | Beulah                    | 7 73    | <i>Pby of Indianapolis.</i> |        |
| Millersburg                | 2 00   | Eaton                     | 14 36   | Franklin                    | 22 00  |
| Coshocton                  | 1 00   | Riley                     | 3 00    | New Prospect                | 14 40  |
| Apple Creek                | 17 00  | Oxford 1st                | 155 56  | Bethany                     | 15 95  |
| Hopewell                   | 4 00   | Hamilton and Rossville    | 175 90  | Hopewell                    | 17 65  |
| Keene                      | 10 00  | Harrison                  | 24 77   | Shiloh                      | 13 75  |
| Evans Creek                | 13 00  | North Providence          | 9 55    | Bloomington                 | 40 00  |
|                            | 111 05 | Bethel                    | 43 36   | New Providence              | 4 24   |
| <i>Pby of Hocking.</i>     |        | Camden                    | 9 25    | Knightstown                 | 4 60   |
| Alexander                  | 34 05  | College Corner            | 9 67    | Shebyville                  | 23 55  |
| McConnellsville            | 69 97  | Providence                | 7 00    | Bedford                     | 8 05   |
| Mount Carmel               | 2 00   |                           |         | Vandalia                    | 2 10   |
| Sunday Creek               | 1 00   | <i>Pby of Sidney.</i>     |         | Georgetown                  | 1 00   |
| Athens                     | 131 18 | Piqua                     | 45 40   | Kingston                    | 10 15  |
|                            | 238 20 | Urbana                    | 33 43   |                             | 179 44 |
|                            |        | Sharon                    | 5 09    | <i>Pby of White Water.</i>  |        |
| SYNOD OF CINCINNATI.       |        | Newton                    | 11 25   | Concord                     | 17 40  |
| <i>Pby of Chillicothe.</i> |        | Bellefontaine             | 50 00   | Bath                        | 13 05  |
| Bloomingsburgh             | 81 51  | Covington                 | 5 50    | Rushville                   | 27 25  |
| Hillsboro'                 | 171 05 | Mount Pleasant            | 2 00    | Greensburg                  | 31 72  |
| Salem                      | 251 00 | Stony Creek               | 15 00   | Dunlapsville                | 30 25  |
| Concord                    | 30 00  | West Liberty              | 20 00   | Richmond                    | 19 75  |
| Chillicothe                | 165 00 | Sidney                    | 34 00   | Connersville                | 13 00  |
| New Market                 | 16 00  |                           | 221 55  | Rising Sun                  | 5 00   |
| Washington                 | 8 95   | <i>Pby of Findlay.</i>    |         | Ebenezer                    | 4 68   |
| Miscellaneous              | 23 00  | West Union                | 7 40    | Liberty                     | 2 60   |
|                            | 747 31 | Findlay                   | 102 75  | Kingston                    | 13 60  |
| <i>Pby of Miami.</i>       |        | Enon Valley               | 6 00    | Lawrenceburg                | 14 40  |
| Dick's Creek               | 28 50  | Lima                      | 3 00    | Palmyra                     | 60     |
| Harmony                    | 34 50  | Little Grove              | 4 00    | Mount Carmel                | 19 80  |
| New Jersey                 | 20 00  | Truro                     | 30 00   | Miscellaneous               | 3 15   |
| Bath                       | 6 30   |                           |         |                             | 216 25 |
| Dayton                     | 343 67 | SYNOD OF INDIANA.         |         | <i>Pby of Palestine.</i>    |        |
| Middletown                 | 15 25  | <i>Pby of New Albany.</i> |         | Pisgah                      | 9 50   |
| Springfield                | 188 68 | Livonia                   | 37 55   | Palestine                   | 31 15  |
| Xenia                      | 78 40  | Charlestown               | 24 75   | Paris                       | 47 27  |
| Lebanon                    | 94 00  | New Albany 1st            | 289 03  | Grand View                  | 20 00  |
| Franklin                   | 15 50  | New Philadelphia          | 10 60   | Charleston                  | 8 40   |
| Muddy Run                  | 35 69  | Orleans                   | 10 60   | Pleasant Prairie            | 4 00   |
| Springfield 2d             | 20 50  | Paoli                     | 20 50   | Wabash                      | 1 00   |
| Yellow Spring              | 64 00  | Owen Creek                | 3 25    |                             | 121 32 |
| Bath                       | 6 50   | Woodville                 | 1 00    | SYN. OF NORTHERN INDIANA.   | 12 00  |
|                            | 951 40 |                           | 397 31  | <i>Pby of Logansport.</i>   |        |
| <i>Pby of Cincinnati.</i>  |        | <i>Pby of Vincennes.</i>  |         | Logansport                  | 34 55  |
| Cincinnati 1st             | 577 00 | Indiana and Upper }       | 45 70   | Delphi                      | 36 45  |
| Cincinnati 5th             | 11 60  | Indiana                   |         | Peru                        | 2 00   |
| Cincinnati 7th             | 453 18 | Hopewell                  | 6 85    | Monticello                  | 20 00  |
| Cincinnati Central         | 1 00   | Princeton                 | 10 15   | Lafayette                   | 48 50  |
| Cincinnati High-street     | 0 50   | Vincennes                 | 36 27   | Rossville                   | 42 05  |
| Cincinnati Welsh           | 13 09  | Washington                | 11 46   | Lexington                   | 5 28   |
| Williamsburg               | 10 65  | Bruceville                | 20 80   | West Union                  | 5 00   |
| Pleasant Ridge             | 50 40  | Carlisle                  | 10 50   |                             | 194 13 |
| Somerset                   | 10 54  |                           | 141 76  | <i>Pby of Lake.</i>         |        |
| Springfield                | 22 43  | <i>Pby of Madison.</i>    |         | Crown Point                 | 4 41   |
| Bethel                     | 13 06  | Pleasant Township         | 11 50   | Valparaiso                  | 60 85  |
| Goshen                     | 3 50   | Jefferson                 | 1 25    | La Porte                    | 30 00  |
| Cheviot                    | 14 50  |                           |         | South Bend                  | 47 35  |
| Hopewell                   | 14 40  |                           |         |                             |        |
| Mount Carmel               | 3 00   |                           |         |                             |        |

|                                                    |        |                           |         |                               |         |
|----------------------------------------------------|--------|---------------------------|---------|-------------------------------|---------|
| Constantine                                        | 8 00   | Osceola                   | 8 00    | <i>Pby of Potosi.</i>         |         |
| Salem                                              | 3 93   | Bloomington               | 21 00   | Pleasant Hill                 | 10 00   |
| Sumptions Prairie                                  | 5 47   | Lexington                 | 70 00   | Apple Creek                   | 9 35    |
|                                                    |        | Canton                    | 5 70    | Farlington                    | 5 00    |
|                                                    | 160 01 | Liverpool                 | 6 19    |                               |         |
|                                                    |        | Lewistown                 | 81 20   |                               | 21 35   |
|                                                    |        |                           | 513 34  | <i>Upper Missouri.</i>        |         |
| <i>Pby of Fort Wayne.</i>                          |        |                           |         | Lexington                     | 61 30   |
| Bluffton, New Lancas- }<br>ter and Pleasant Hill } | 13 25  | <i>Pby of Iowa.</i>       |         | Prairie                       | 11 00   |
| Luzrange                                           | 15 00  | Unity                     | 12 00   | Hopewell                      | 4 00    |
| Fort Wayne                                         | 22 00  | Fairfield                 | 7 00    | Independence                  | 30 00   |
| Fort Wayne German                                  | 6 50   | West Point                | 16 00   | Bethel                        | 1 00    |
|                                                    | 56 75  | Burlington Ist            | 35 50   | Ebenezer                      | 4 45    |
|                                                    |        | Washington                | 4 20    |                               |         |
| <i>Pby of Crawfordsville.</i>                      |        | Fort Madison              | 17 00   |                               | 111 75  |
| Terre Haute Ist                                    | 32 00  | Lowell                    | 1 00    |                               |         |
| Waveland                                           | 28 24  | Brighton                  | 1 30    |                               |         |
| Poplar Spring                                      | 10 25  | Mineral Point             | 15 55   |                               |         |
| Rockville                                          | 10 00  |                           | 112 55  |                               |         |
| Frankfort                                          | 12 87  | <i>Pby of Rock River.</i> |         |                               |         |
| Jellerson                                          | 10 45  | Lower Rock Island         | 10 00   |                               |         |
| Bethel                                             | 19 45  | Sterling                  | 9 50    |                               |         |
| Therontown                                         | 15 40  | Albany                    | 10 00   |                               |         |
| Prairieville                                       | 1 60   | Rock Island               | 10 00   |                               |         |
| Crawfordsville                                     | 15 60  | Galena South              | 90 30   |                               |         |
| Putnamville                                        | 25 50  | Miscellaneous             | 4 25    |                               |         |
| Ohio                                               | 4 40   |                           | 131 05  |                               |         |
| Greencastle                                        | 6 00   | <i>Pby of Wisconsin.</i>  |         |                               |         |
| Covington                                          | 0 15   | Milwaukie, North          | 10 00   |                               |         |
| Eagle Creek                                        | 1 50   | Dane                      | 5 00    |                               |         |
|                                                    | 253 41 | Oakland                   | 4 00    |                               |         |
|                                                    |        | Winebago Rapids           | 22 50   | <i>Pby of Muhlenburg.</i>     |         |
| <i>Pby of Muncie.</i>                              |        | Fort Winebago             | 32 00   | Salem                         | 2 00    |
| Indianapolis First                                 | 153 30 | Lynn and Hebron           | 5 00    | Hopkinsville                  | 27 45   |
| Third                                              | 22 80  | Fulton                    | 2 00    | Henderson                     | 73 20   |
|                                                    | 176 10 | Mineral Point             | 6 75    | Greenville                    | 15 00   |
|                                                    |        |                           | 87 25   | Marion                        | 11 00   |
| SYNOD OF ILLINOIS.                                 | 6 50   | <i>Pby of Cedar.</i>      |         | Miscellaneous                 | 21 00   |
|                                                    |        | Dubuque                   | 41 00   |                               | 149 65  |
| <i>Pby of Kaskaskia.</i>                           |        | Davenport                 | 21 60   |                               |         |
| Edwardsville                                       | 8 75   |                           | 65 50   | <i>Pby of Transylvania.</i>   |         |
| Greenville                                         | 12 00  |                           |         | Perryville                    | 43 00   |
| Carlisle                                           | 12 00  |                           |         | Danville                      | 890 32  |
|                                                    | 32 75  |                           |         | Harrodsburg                   | 171 00  |
| <i>Pby of Sangamon.</i>                            |        |                           |         | Lebanon                       | 12 75   |
| Springfield First                                  | 90 50  |                           |         | Paint Lick                    | 57 15   |
| Third                                              | 76 25  |                           |         | Lancaster                     | 40 00   |
| Jacksonville                                       | 131 50 |                           |         | Harmony                       | 12 05   |
| Union                                              | 12 00  |                           |         | Richmond                      | 95 85   |
| Hillsboro?                                         | 5 00   |                           |         | N. Providence                 | 47 00   |
| Waveland                                           | 5 35   |                           |         | Hanging Fork                  | 25 55   |
| Providence                                         | 26 63  |                           |         | Bethel                        | 8 00    |
| Miscellaneous                                      | 5 60   |                           |         | Glasgow                       | 2 00    |
|                                                    | 352 23 |                           |         |                               | 1404 67 |
| <i>Pby of Schuyler.</i>                            |        |                           |         |                               |         |
| Macomb                                             | 16 00  | <i>Pby of St. Louis</i>   |         | <i>Pby of West Lexington.</i> |         |
| Camp Creek                                         | 10 00  | St. Louis 2d              | 600 00  | Nicholasville                 | 90 00   |
| Monmouth                                           | 28 00  | Central                   | 269 00  | Walnut Hill                   | 35 50   |
| Oquayka                                            | 58 05  | St. Charles Ist           | 64 00   | Mount Horeb                   | 30 00   |
| Vope's River                                       | 10 00  | St. Louis, Westminster    | 51 00   | Hopewell                      | 34 75   |
| Knoxville                                          | 16 00  | Fee Fee                   | 5 75    | Cherry Spring                 | 26 00   |
|                                                    | 138 05 | Dardenne                  | 7 10    | Lexington First               | 57 70   |
|                                                    |        | Miscellaneous             | 5 55    | Second                        | 454 00  |
|                                                    |        |                           | 1002 40 | Versailles                    | 22 00   |
| <i>Pby of Peoria.</i>                              |        |                           |         | Clear Creek                   | 20 50   |
| Peoria                                             | 150 25 | <i>Pby of Palmyra.</i>    |         | Frankfort                     | 170 90  |
| Chicago North                                      | 165 00 | Big Creek                 | 5 00    | Pisgah                        | 53 60   |
|                                                    |        |                           |         | Georgetow.                    | 47 00   |

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|                           |         |                             |           |                             |        |
|---------------------------|---------|-----------------------------|-----------|-----------------------------|--------|
| Winchester                | 18 00   | <i>Phy of West Hanover.</i> | Gum Grove | 2 50                        |        |
| Crittenden                | 10 95   | Buffalo                     | 39 57     | Speedwell                   | 2 25   |
| Harmony                   | 23 00   | Farmville                   | 39 00     | Graham                      | 2 00   |
| Woodford                  | 21 50   | Cub Creek                   | 10        | Grassy Creek                | 5 00   |
| Miscellaneous             | 34 85   | Old Concord                 | 15 00     | Oxford                      | 5 00   |
|                           |         | Little Concord              | 11 00     | Louisburg                   | 9 75   |
|                           | 1150 25 | Bethlehem                   | 8 00      | Harmony                     | 1 00   |
|                           |         | Walkers                     | 8 60      | Yanceyville                 | 21 00  |
| <i>Phy of Ebenezer.</i>   |         | College                     | 37 55     | Madison                     | 10 00  |
| Maysville                 | 86 75   | South Plains                | 36 00     | Pittsboro'                  | 20 00  |
| Covington                 | 92 57   | Byrd and Hebron             | 57 00     | Miscellaneous               | 5 00   |
| Sharpsburg                | 17 00   | Trinity                     | 20 00     |                             |        |
| Springfield               | 8 50    | Maysville                   | 17 66     |                             | 744 93 |
| Flemingsburg              | 20 00   | New Store                   | 6 25      |                             |        |
| Washington                | 46 00   | New Concord                 | 4 59      | <i>Phy of Fayetteville.</i> |        |
| Murphysville              | 20 00   | Finney Wood                 | 15 00     | Euphonia                    | 6 70   |
| Augusta                   | 15 00   | Roanoke                     | 91 50     | Sharon                      | 19 00  |
| Sharon                    | 15 00   | Orange and Madison          | 29 00     | Fayetteville                | 146 49 |
| Carlisle                  | 7 75    | Mercy Seat                  | 2 00      | Long Street                 | 5 00   |
| Millersburg               | 8 00    | Charlottesville             | 42 00     | Bethel                      | 14 25  |
| Concord                   | 2 00    | Village                     | 42 30     | Lumberbridge                | 10 27  |
| Burlington                | 9 00    | Amherst                     | 4 11      | Bethesda                    | 6 38   |
| Falmouth                  | 1 00    | Lynchburg 1st               | 36 25     | Mineral Spring              | 1 35   |
|                           | 345 27  | Cumberland                  | 27 00     | Bensalem                    | 1 10   |
|                           |         | Lebanon                     | 20 00     | Elizabethtown               | 9 00   |
|                           |         | Miscellaneous               | 26 00     | Tirza                       | 19 15  |
| SYNOD OF VIRGINIA.        | 30 00   |                             |           | South River                 | 4 00   |
|                           |         | <i>Phy of East Hanover.</i> | 626 12    | Everittsville               | 15 00  |
|                           |         | Nottoway                    | 30 00     | China Grove                 | 12 70  |
| <i>Phy of Greenbrier.</i> |         | Richmond 1st                | 231 57    | Hopewell and Rockfish       | 25 00  |
| Oak Grove                 | 2 65    | Richmond 2d                 | 183 17    |                             | 296 29 |
| Kanawha Salines           | 15 00   | Petersburg                  | 391 25    |                             |        |
|                           | 17 65   | Chesterfield                | 4 00      | <i>Phy of Concord.</i>      |        |
|                           |         |                             | 243 39    | Unity (Lincoln)             | 2 00   |
|                           |         | <i>Phy of Montgomery.</i>   |           | Machpelah                   | 12 00  |
| Union                     | 26 35   | Covington                   | 2 50      | Centre                      | 9 35   |
| New Providence            | 44 00   | Beaver Creek                | 4 00      | Charlotte                   | 76 15  |
| Bethel                    | 29 25   | Fincastle                   | 5 00      | Concord                     | 2 50   |
| Lexington                 | 155 00  | Christiansburg              | 45 01     | Rocky River                 | 3 00   |
| Hebron                    | 18 00   | Mountain Union              | 2 50      | Joppa and                   | 16 37  |
| Windy Cove                | 10 00   | Rock Spring                 | 5 00      | Unity (Rowan)               |        |
| Lebanon                   | 6 40    |                             |           | Bethel                      | 12 35  |
| Staunton                  | 52 00   |                             |           | Bethpage                    | 5 00   |
| Augusta                   | 20 25   |                             |           | Marion                      | 17 00  |
| Tinkling Spring           | 59 25   |                             |           | Wilkesboro'                 | 1 91   |
| Mossy Creek               | 5 25    |                             |           | Ebenezer                    | 6 00   |
| Timberidge                | 14 00   |                             |           | Salem                       | 17 55  |
| Mount Carmel              | 12 00   | SYNOD OF NORTH CAROLINA.    | 78 92     | Hiwassee                    | 4 10   |
| Fairfield                 | 14 00   |                             |           |                             | 186 18 |
| Goshen                    | 6 00    | <i>Phy of Grange.</i>       |           |                             |        |
| Pisgah                    | 10 01   | Chapel Hill                 | 38 00     | SYNOD OF NASHVILLE.         |        |
| Bensalem                  | 9 00    | Lexington                   | 10 00     | <i>Phy of Holston.</i>      |        |
| New Monmouth              | 5 00    | Bethlehem                   | 45 50     | Mount Bethel                | 10 00  |
| Bethesda                  | 5 00    | Spring Grove                | 10 50     | New Providence              | 17 00  |
| Waynesboro'               | 30 75   | Raleigh                     | 130 00    | Leesburg                    | 17 00  |
|                           | 532 16  | New Hope                    | 5 00      |                             | 44 00  |
|                           |         | Greensboro'                 | 162 00    |                             |        |
| <i>Phy of Winchester.</i> |         | Newbern                     | 15 00     |                             |        |
| Moorefield                | 15 50   | Spring Garden               | 29 20     | <i>Phy of Maury.</i>        |        |
| Mount Zion                | 8 50    | Shiloh                      | 7 00      | Piedmont                    | 11 45  |
| Fort Pleasant             | 4 00    | Milton                      | 18 00     | Zion                        | 210 00 |
| Gerardstown               | 25 00   | Bethesda                    | 6 02      | Hopewell                    | 13 00  |
| Fredericksburg            | 56 00   | Cross Roads                 | 3 33      | Miscellaneous               | 10 00  |
| Winchester                | 84 00   | Hawfields                   | 25 00     |                             |        |
| Charlestown               | 50 00   | Buffalo                     | 13 88     |                             | 244 45 |
| Martinsburg               | 26 17   | Bethel                      | 12 00     |                             |        |
| Mount Bethel              | 2 00    | Danville                    | 40 10     |                             |        |
| Stone                     | 2 47    | Spring Hill                 | 11 00     | <i>Phy of Nashville.</i>    |        |
| Bloomery                  | 2 13    | Warrenton                   | 36 00     | Nashville 1st               | 468 60 |
| Concord                   | 2 05    | Penuil                      | 6 00      | Nashville 2d                | 106 70 |
|                           | 277 82  | Griers                      | 12 00     | Clarksville                 | 218 75 |
|                           |         | Hillsboro'                  | 25 00     | Smyrna                      | 18 55  |

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|                               |        |                              |         |                             |         |
|-------------------------------|--------|------------------------------|---------|-----------------------------|---------|
| Mount Vernon                  | 3 27   | Hopewell                     | 50 17   | Mobile Government-st        | 291 31  |
| Hermitage                     | 1 00   | Carolina                     | 3 70    | Mobile Bethel               | 48 00   |
| Gallatin                      | 31 00  |                              |         | Valley Creek                | 158 00  |
|                               | 550 87 |                              | 1411 17 | Geneva                      | 9 00    |
| <i>Phy of Knoxville.</i>      |        | <i>Phy of Charleston.</i>    |         | Black's Bend                | 12 50   |
| Knoxville 1st                 | 212 45 | Charleston 2d                | 831 51  | Flat Creek                  | 25 00   |
|                               |        | Bethel                       | 37 00   | Centre Ridge                | 77 00   |
| <i>Phy of Tusculumbia.</i>    |        | Columbia                     | 215 10  | Camden                      | 5 00    |
| Florence                      | 165 00 | Beech Island                 | 38 00   | Shell Creek                 | 5 00    |
|                               |        | James Island                 | 181 65  | Newbern                     | 25 20   |
| SYNOD OF SOUTH CAROLINA.      |        | Wilton                       | 83 00   | Selma                       | 1 00    |
|                               | 151 00 | Charleston colored           | 39 00   | Marion                      | 31 00   |
|                               |        | Miscellaneous                | 53 50   | Baldwin                     | 1 25    |
| <i>Phy of South Carolina.</i> |        |                              | 1508 82 | Mount Pleasant              | 51 00   |
| Willington                    | 120 00 | SYNOD OF GEORGIA.            | 108 50  | Fairview                    | 43 00   |
| Spartanburg C. H.             | 31 42  |                              |         | Friendship                  | 5 00    |
| Providence                    | 15 00  | <i>Phy of Georgia.</i>       |         | Pisgah                      | 35 00   |
| Roberts                       | 4 00   | Savannah 1st                 | 77 72   | Miscellaneous               | 21 00   |
| Fairview                      | 10 25  | St. Mary's                   | 7 54    |                             | 1041 26 |
| Laurens C. H.                 | 5 35   | Flemington                   | 36 00   | <i>Phy of Tuscaloosa.</i>   |         |
| Bethel                        | 3 25   | Liberty Co.                  | 70 41   | Bethsalem                   | 7 00    |
| Little River                  | 7 50   | St. Augustine                | 11 50   | Oak Grove                   | 10 00   |
| Rocky River                   | 18 75  |                              |         | Pleasant Ridge              | 14 00   |
| Rock                          | 65 05  |                              | 203 17  | Pickensville                | 10 00   |
| Warrior Creek                 | 1 00   | <i>Phy of Hopewell.</i>      |         | Mount Zion                  | 15 00   |
| New Harmony                   | 7 25   | Athens                       | 55 75   | Gainesville                 | 155 00  |
| Anderson C. H.                | 12 56  | Lexington                    | 10 00   | Eutaw                       | 141 75  |
| Nazareth                      | 19 00  | Milledgeville                | 108 54  | Demopolis                   | 20 00   |
| Good Hope                     | 28 45  | Sparta                       | 5 00    | Greensboro'                 | 52 56   |
| Carmel                        | 3 00   | Macon                        | 203 25  | Livingston                  | 10 00   |
| Lebanon                       | 18 00  | Augusta                      | 333 20  | Bethel                      | 55 00   |
| Miscellaneous                 | 16 67  | Madison                      | 10 25   | Concord                     | 12 00   |
|                               | 586 50 | Clarksville                  | 21 70   | Tuscaloosa                  | 91 15   |
|                               |        | Lincolnton                   | 7 00    |                             | 594 06  |
| <i>Phy of Bethel.</i>         |        |                              | 754 69  | <i>Phy of East Alabama.</i> |         |
| Bethel                        | 35 00  | <i>Phy of Flint River.</i>   |         | Montgomery                  | 68 05   |
| Bullocks Creek                | 5 45   | Decatur                      | 24 25   | Hatchet Creek               | 36 00   |
| Bersheba                      | 13 65  | Atlanta                      | 10 00   | Talladega                   | 92 50   |
| Bethesda                      | 51 00  | Newnan                       | 10 00   | Marble Spring               | 85 75   |
| Cane Creek                    | 3 00   | Griffin                      | 25 00   | Bethel                      | 15 00   |
| Catholic                      | 40 00  | Pachitla                     | 20 05   | Wetumpka                    | 34 73   |
| Purity                        | 51 00  | Columbus                     | 91 46   | Prattville                  | 40 10   |
| Hope well                     | 60 00  |                              | 180 76  | Lafayette                   | 40 95   |
| Elenezer                      | 70 00  | <i>Phy of Florida.</i>       |         | Mardisville                 | 25 00   |
| Lancasterville                | 4 00   | Quincy                       | 10 00   | Carmel                      | 10 65   |
| Waxhaw                        | 7 00   | Tallahassee                  | 10 00   | Hayneville                  | 22 50   |
| Six Mile                      | 21 10  | Manhattee                    | 25 00   | Jacksonville                | 27 25   |
| Fishing Creek                 | 83 80  | Monticello                   | 46 00   | Lowndsboro                  | 44 65   |
| Cedar Shoal                   | 12 50  | Miscellaneous                | 10 00   | Sandy Ridge                 | 10 00   |
| Unionville                    | 15 00  |                              | 95 00   | Cane Creek                  | 3 33    |
| Yorkville                     | 43 00  | <i>Phy of Cherokee.</i>      |         | Miscellaneous               | 5 50    |
| Unity                         | 10 00  | Sardis                       | 5 00    |                             | 561 96  |
| Pleasant Grove                | 37 00  | Lafayette                    | 30 00   | SYNOD OF MISSISSIPPI.       |         |
|                               | 562 50 | Roswell                      | 63 50   | <i>Phy of Mississippi.</i>  |         |
| <i>Phy of Harmony.</i>        |        | Mars Hill                    | 10 00   | Port Gibson                 | 93 75   |
| Darlington                    | 83 65  | Marietta                     | 50 00   | Zion                        | 9 00    |
| Hephzibah                     | 19 00  | Bethel                       | 13 50   | Natchez                     | 1221 86 |
| Pine Tree                     | 10 00  |                              | 172 00  | Ebenezer                    | 0 50    |
| Mount Zion                    | 318 00 | SYNOD OF ALABAMA.            | 40 60   | Jackson                     | 63 60   |
| Midway                        | 8 00   | <i>Phy of South Alabama.</i> |         | Lake Providence             | 20 00   |
| Concord                       | 40 00  | Mobile 2d                    | 197 00  | Vicksburg                   | 62 00   |
| Cheraw                        | 447 75 |                              |         | Pine Ridge                  | 162 86  |
| Salem Black River             | 196 84 |                              |         | Miscellaneous               | 5 50    |
| Indiantown                    | 20 50  |                              |         |                             | 1639 07 |
| Williamsburg                  | 130 00 |                              |         | <i>Phy of Louisiana.</i>    |         |
| Lebanon                       | 34 00  |                              |         | Comite                      | 10 00   |
| Salem, Little River           | 31 00  |                              |         | Carmel                      | 166 00  |
| Bethesda                      | 114 36 |                              |         |                             |         |
| Sciou                         | 104 20 |                              |         |                             |         |

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|                                 |         |                          |        |                             |           |
|---------------------------------|---------|--------------------------|--------|-----------------------------|-----------|
| Bethany                         | 67 40   | Brownsville              | 64 00  | Mount Carmel                | 368 55    |
| Woodville                       | 38 25   | Jackson                  | 72 15  | Memphis 1st                 | 99 00     |
| New Orleans 2d                  | 31 00   | Denmark                  | 52 10  | Hickory Withe               | 52 30     |
| New Orleans 3d                  | 110 00  |                          |        | Germantown                  | 10 10     |
| Lafayette Square                | 649 69  |                          | 265 25 | Macon                       | 37 30     |
| Poytanea-street                 | 228 05  |                          |        | Portersville                | 17 00     |
| Buhler's Plains                 | 20 00   | <i>Pby of Chickasaw.</i> |        | Sommerville                 | 77 50     |
| Covington                       | 14 00   | Bethany                  | 4 00   | Raleigh                     | 1 00      |
| Plaquemine                      | 26 50   | Zion                     | 24 30  | Memphis 2nd                 | 55 77     |
| Jackson                         | 25 00   | Ripley                   | 10 00  | Miscellaneous               | 5 00      |
| Miscellaneous                   | 103 00  | College                  | 72 60  |                             |           |
|                                 |         | Edmiston                 | 62 30  |                             | 504 52    |
|                                 | 1458 59 | Oxford                   | 39 90  |                             |           |
|                                 |         | Lebanon                  | 5 00   | <i>Pby of Creek Nation.</i> |           |
| <i>Pby of Tombeckbee.</i>       |         | Holly Springs            | 54 35  | Seminole M.                 | 10 00     |
| Louisville                      | 2 55    | Willington               | 2 25   |                             |           |
| Friendship                      | 9 65    | Harmony                  | 13 20  | SYNOD OF NORTHERN INDIA.    |           |
| Miscellaneous                   | 14 55   | Chulahoma                | 1 50   |                             |           |
|                                 | 27 05   | Ponto'oc                 | 19 15  | <i>Pby of Lodiaua.</i>      |           |
|                                 |         | Monroe                   | 2 50   | Lodiana                     | 41 75     |
| <i>Pby of Brazos.</i>           |         | Hopewell                 | 1 50   | Jalandar                    | 2 29      |
| Houston                         | 35 00   | New Hope                 | 5 00   |                             | 44 04     |
|                                 |         | Miscellaneous            | 10 00  |                             |           |
| <i>Pby of Western Texas.</i>    |         |                          | 327 55 | SYNOD OF REFORMED PRESB.    |           |
| Lavaca                          | 5 00    |                          |        | CHURCH                      | 1800 00   |
| Green Lake                      | 32 45   | <i>Pby of Indian.</i>    |        | LEGACIES                    | 10,162 20 |
|                                 | 37 45   | Miscellaneous            | 26 00  | SEMINARIES                  | 334 18    |
| SYNOD OF MEMPHIS.               |         |                          |        | MISCELLANEOUS               | 21,589 28 |
| <i>Pby of Western District.</i> |         | <i>Pby of Memphis.</i>   |        | Donations received in       |           |
| Union                           | 47 00   | Emmaus                   | 51 00  | Northern India              | 3,847 96  |

SYNOPSIS OF PRECEDING STATEMENT, AND ALSO OF  
THE RECEIPTS FOR THE YEAR ENDING MAY 1, 1851.

|                        | FROM MAY 1, 1850,<br>TO MAY 1, 1851. | FROM MAY 1, 1851,<br>TO MAY 1, 1852. |                      | FROM MAY 1, 1850,<br>TO MAY 1, 1851. | FROM MAY 1, 1851,<br>TO MAY 1, 1852. |
|------------------------|--------------------------------------|--------------------------------------|----------------------|--------------------------------------|--------------------------------------|
| SYNOD OF ALBANY.       |                                      |                                      | SYNOD OF PITTSBURG.  |                                      |                                      |
| Pby of Londonderry     | 142 00                               | 88 00                                | Pby of Blairsville   | 1328 77                              | 1071 41                              |
| Troy                   | 573 21                               | 1008 31                              | Redstone             | 660 68                               | 478 98                               |
| Albany                 | 1248 76                              | 1319 22                              | Ohio                 | 2765 05                              | 2515 87                              |
| Columbia               | 30 22                                | 236 70                               | Alleghany            | 836 93                               | 983 51                               |
| Mohawk                 |                                      | 43 05                                | Beaver               | 1165 42                              | 494 21                               |
|                        | 1964 19                              | 2695 28                              | Erie                 | 541 02                               | 231 63                               |
|                        |                                      |                                      | Clarion              | 175 99                               | 595 59                               |
|                        |                                      |                                      |                      | 7473 86                              | 6371 20                              |
| SYNOD OF BUFFALO.      |                                      |                                      | SYNOD OF WHEELING.   |                                      |                                      |
| Pby of Ogdensburg      | 101 34                               | 109 00                               | Pby of Washington    | 1366 46                              | 1329 93                              |
| Steuben                | 182 53                               | 182 39                               | St. Clairsville      | 1039 71                              | 392 18                               |
| Wyoming                | 67 66                                | 137 71                               | Steubenville         | 1021 55                              | 1140 60                              |
| Buffalo City           | 201 55                               | 199 26                               | New Lisbon           | 588 81                               | 1065 82                              |
| Rochester City         |                                      | 162 86                               |                      | 4016 53                              | 3928 53                              |
| Michigan               | 4 75                                 | 15 75                                |                      |                                      |                                      |
|                        | 557 83                               | 807 87                               |                      |                                      |                                      |
| SYNOD OF NEW YORK.     |                                      |                                      | SYNOD OF OHIO.       |                                      |                                      |
| Pby of Hudson          | 757 85                               | 590 36                               | Pby of Columbus      | 593 90                               | 575 01                               |
| North River            | 492 92                               | 938 73                               | Marion               | 106 11                               | 49 75                                |
| Bedford                | 945 67                               | 543 72                               | Zanesville           | 694 37                               | 670 74                               |
| Long Island            | 348 13                               | 517 16                               | Richland             | 708 44                               | 552 65                               |
| New York               | 9458 47                              | 9736 36                              | Wooster              | 207 62                               | 103 23                               |
| New York 2d            | 2772 85                              | 2794 41                              | Coshocton            | 260 39                               | 111 08                               |
| Connecticut            | 75 35                                | 10 00                                | Hocking              | 111 00                               | 238 20                               |
| Oregon                 |                                      | 11 32                                |                      | 2681 83                              | 2300 66                              |
|                        | 14851 24                             | 15142 06                             |                      |                                      |                                      |
| SYNOD OF NEW JERSEY.   |                                      |                                      | SYNOD OF CINCINNATI. |                                      |                                      |
| Pby of Elizabethtown   | 1411 76                              | 1424 26                              | Pby of Chillicothe   | 733 17                               | 747 31                               |
| New Brunswick          | 1231 46                              | 1284 35                              | Miami                | 776 59                               | 951 40                               |
| West Jersey            | 829 87                               | 591 57                               | Cincinnati           | 1335 08                              | 1264 71                              |
| Newton                 | 1042 38                              | 227 17                               | Oxford               | 340 36                               | 501 05                               |
| Raritan                | 335 06                               | 353 55                               | Sidney               | 316 85                               | 221 58                               |
| Susquehanna            | 169 90                               | 105 59                               | Maumee               | 100 75                               |                                      |
| Luzerne                | 206 23                               | 180 00                               | Findlay              |                                      | 188 15                               |
| Burlington             | 212 62                               | 54 18                                |                      | 3602 80                              | 3874 20                              |
|                        | 5439 25                              | 4210 67                              |                      |                                      |                                      |
| SYNOD OF PHILADELPHIA. |                                      |                                      | SYNOD OF INDIANA.    |                                      |                                      |
| Pby of Philadelphia    | 3013 12                              | 3618 24                              | Pby of New Albany    | 199 95                               | 397 31                               |
| Philadelphia 2d        | 362 68                               | 643 87                               | Vincennes            | 29 71                                | 141 76                               |
| New Castle             | 728 06                               | 867 13                               | Madison              | 130 86                               | 321 90                               |
| Donegal                | 367 56                               | 631 89                               | Indianapolis         | 114 20                               | 179 44                               |
| Baltimore              | 3024 14                              | 2653 82                              | White Water          | 146 50                               | 216 25                               |
| Carlisle               | 1682 53                              | 2305 02                              | Palestine            | 128 15                               | 121 32                               |
| Huntingdon             | 1449 69                              | 1716 59                              |                      | 749 37                               | 1377 98                              |
| Northumberland         | 735 58                               | 755 14                               |                      |                                      |                                      |
| Eastern Shore          |                                      | 27 25                                |                      |                                      |                                      |
|                        | 11363 36                             | 13218 95                             |                      |                                      |                                      |



## SYNOPSIS OF PRECEDING STATEMENT.

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|                            | FROM MAY 1, 1850,<br>TO MAY 1, 1851. | FROM MAY 1, 1851,<br>TO MAY 1, 1852. |                                       | FROM MAY 1, 1850,<br>TO MAY 1, 1851. | FROM MAY 1, 1851,<br>TO MAY 1, 1852. |
|----------------------------|--------------------------------------|--------------------------------------|---------------------------------------|--------------------------------------|--------------------------------------|
| SYNOD OF NORTHERN INDIANA. |                                      |                                      | SYNOD OF SOUTH CAROLINA.              |                                      |                                      |
|                            |                                      | 12 00                                |                                       | 226 00                               | 151 00                               |
| Pby of Logansport          | 106 25                               | 194 13                               | Pby of South Carolina                 | 403 09                               | 386 50                               |
| Lake                       | 169 02                               | 160 01                               | Bethel                                | 241 00                               | 562 50                               |
| Fort Wayne                 | 89 50                                | 56 75                                | Harmony                               | 516 22                               | 1411 17                              |
| Crawfordsville             | 106 68                               | 253 41                               | Charleston                            | 816 59                               | 1508 82                              |
| Muncie                     | 247 45                               | 176 10                               |                                       |                                      |                                      |
|                            | 718 90                               | 852 40                               |                                       | 2202 90                              | 4019 99                              |
| SYNOD OF ILLINOIS.         |                                      |                                      | SYNOD OF GEORGIA.                     |                                      |                                      |
|                            | 18 00                                | 6 50                                 | Pby of Georgia                        | 124 25                               | 108 50                               |
| Pby of Kaskaskia           | 6 50                                 | 32 75                                | Hopewell                              | 166 29                               | 203 17                               |
| Sangamon                   | 250 04                               | 352 23                               | Flint River                           | 991 15                               | 754 69                               |
| Schnyler                   | 53 40                                | 138 05                               | Florida                               | 520 49                               | 180 76                               |
| Peoria                     | 250 60                               | 513 34                               | Cherokee                              | 107 60                               | 95 00                                |
| Iowa                       | 29 50                                | 112 55                               |                                       | 203 00                               | 172 00                               |
| Rock River                 | 168 95                               | 134 05                               |                                       |                                      |                                      |
| Wisconsin                  | 67 50                                | 87 25                                |                                       | 2113 38                              | 1514 12                              |
| Cedar                      |                                      | 65 50                                |                                       |                                      |                                      |
|                            | 844 49                               | 1442 22                              | SYNOD OF ALABAMA.                     |                                      |                                      |
| SYNOD OF MISSOURI.         |                                      |                                      |                                       | 58 75                                | 40 60                                |
| Pby of Missouri            | 214 67                               | 115 00                               | Pby of South Alabama                  | 790 50                               | 1041 26                              |
| St. Louis                  | 1220 50                              | 1002 40                              | Tuscaloosa                            | 714 32                               | 594 06                               |
| Palmyra                    | 15 00                                | 5 00                                 | East Alabama                          | 107 15                               | 561 96                               |
| Potosi                     | 77 45                                | 24 35                                |                                       |                                      |                                      |
| Upper Missouri             | 40 55                                | 111 75                               |                                       | 1700 72                              | 2237 88                              |
|                            | 1563 17                              | 1258 50                              | SYNOD OF MISSISSIPPI.                 |                                      |                                      |
| SYNOD OF KENTUCKY.         |                                      |                                      |                                       | 2098 11                              | 1650 07                              |
| Pby of Louisville          | 1659 53                              | 1617 78                              | Pby of Mississippi                    | 1347 07                              | 1488 89                              |
| Muhlenburg                 | 118 55                               | 149 65                               | Louisiana                             | 47 35                                | 27 05                                |
| Transylvania               | 1140 75                              | 1404 67                              | Tombeckbee                            | 6 60                                 | 35 00                                |
| West Lexington             | 1275 58                              | 1150 25                              | Western Texas                         |                                      | 37 45                                |
| Ebenezer                   | 505 67                               | 348 87                               |                                       |                                      |                                      |
|                            | 4786 33                              | 4671 22                              |                                       | 3499 13                              | 3227 46                              |
| SYNOD OF VIRGINIA.         |                                      |                                      | SYNOD OF MEMPHIS.                     |                                      |                                      |
|                            | 34 00                                | 30 00                                | Pby of Western District               | 660 80                               | 265 25                               |
| Pby of Greenbrier          | 66 87                                | 17 65                                | Chickasaw                             | 250 75                               | 327 55                               |
| Lexington                  | 801 90                               | 532 16                               | Indian                                |                                      | 26 00                                |
| Winchester                 | 372 55                               | 277 82                               | Memphis                               |                                      | 504 82                               |
| West Hanover               | 521 83                               | 626 12                               | Creek Nation                          |                                      | 10 00                                |
| East Hanover               | 1735 65                              | 843 59                               |                                       |                                      |                                      |
| Montgomery                 | 183 90                               | 70 00                                |                                       | 911 55                               | 1433 62                              |
|                            | 3716 70                              | 2397 34                              | SYNOD OF NORTHERN INDIA.              |                                      |                                      |
| SYNOD OF NORTH CAROLINA.   |                                      |                                      |                                       |                                      |                                      |
|                            |                                      | 78 92                                | Pby of Lodiana                        | 41 85                                | 44 04                                |
| Pby of Orange              | 590 93                               | 744 93                               | Total from Churches                   | 77644 69                             | 79849 28                             |
| Fayetteville               | 376 19                               | 296 29                               | SYNOD REF. PEN. CHURCH                |                                      |                                      |
| Concord                    | 670 80                               | 186 18                               |                                       | 1800 00                              | 1800 00                              |
|                            | 1646 92                              | 1306 32                              | LEGACIES                              |                                      |                                      |
| SYNOD OF NASHVILLE.        |                                      |                                      |                                       | 7315 81                              | 10162 20                             |
|                            | 65 50                                |                                      | SEMINARIES                            |                                      |                                      |
| Pby of Holston             | 92 60                                | 44 00                                |                                       | 306 32                               | 334 18                               |
| Maury                      | 112 70                               | 244 45                               | MISCELLANEOUS                         |                                      |                                      |
| Nashville                  | 707 26                               | 850 87                               |                                       | 15645 31                             | 21889 28                             |
| Knoxville                  | 85 30                                | 212 45                               | FRIENDS IN INDIA                      |                                      |                                      |
| Tuscumbia                  | 130 00                               | 165 00                               |                                       | 5832 20                              | 3847 96                              |
|                            | 1193 36                              | 1516 77                              | Total                                 | \$108544 33                          | 117882 90                            |
|                            |                                      |                                      | Total number of Churches contributing | 1279                                 | 1286                                 |

**A SUMMARY VIEW**  
OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH: MAY 1, 1852.

| MISSIONS.                       | NAMES OF STATIONS.         | First commencement of operations. | Missionaries and Ass't Missionaries. |         |                          |         | SCHOLARNS. |        |       |        |        |     |
|---------------------------------|----------------------------|-----------------------------------|--------------------------------------|---------|--------------------------|---------|------------|--------|-------|--------|--------|-----|
|                                 |                            |                                   | Ministers.                           |         | Lay Teachers and others. |         | Boarding.  |        | Day.  |        | TOTAL. |     |
|                                 |                            |                                   | American.                            | Native. | American.                | Native. | Boys.      | Girls. | Boys. | Girls. |        |     |
| <b>INDIAN TRIBES:</b>           |                            |                                   |                                      |         |                          |         |            |        |       |        |        |     |
| CHOCTAWS, - - -                 | Spencer Academy, -         | 1846.                             | 3                                    |         | 4                        | 6       | 1          | 118    |       |        | *      | 118 |
| CREEKS, - - -                   | Kowtah, - - -              | 1842.                             | 2                                    |         | 3                        | 3       |            | 20     | 20    |        |        | 40  |
|                                 | Tallahassee, - -           | 1849.                             | 1                                    |         | 3                        | 6       | 1          | 40     | 40    |        |        | 80  |
| <b>CHICKSAWS,</b>               | Wapanucky, - -             | 1849.                             | 1                                    |         | 3                        | 2       |            |        |       |        |        |     |
| SEMINOLES, - -                  | Little River, - -          | 1848.                             | 2                                    |         | 1                        | 1       | 2          | *      | 8     |        |        | 17  |
| <b>IOWAS AND SACS,</b>          | Iowa, - - -                | 1835.                             | 2                                    |         | 1                        | 3       |            | 18     | 16    |        |        | 34  |
| <b>IOWAS AND OMAHAS,</b>        | Bellevue, - - -            | 1846.                             | 1                                    |         | 1                        | 2       |            | 19     | 17    |        |        | 36  |
| <b>CHIPPEWAS &amp; OTTAWAS,</b> | Grand Traverse, -          | 1838.                             | 1                                    |         | 3                        | 3       |            | 40     |       |        |        | 43  |
|                                 | Total of Indian Missions,  |                                   | 11                                   |         | 15                       | 26      | 4          | 224    | 101   |        |        | 368 |
| <b>AFRICA:</b>                  |                            |                                   |                                      |         |                          |         |            |        |       |        |        |     |
| LIBERIA, - - -                  | Monrovia, - - -            | 1842.                             | 1                                    |         | 1                        | 3       |            |        |       |        |        | 69  |
|                                 | Kentucky, - - -            | 1850.                             | 1                                    |         | 1                        |         |            | 4      |       |        |        | 24  |
|                                 | Siuce, - - -               | 1847.                             | 1                                    |         | 1                        |         |            |        |       |        | *      | 20  |
| <b>KROO PEOPLE,</b>             | Setra Kroo, - - -          | 1841.                             |                                      |         | 1                        |         |            |        |       |        |        | 20  |
| <b>NEAR THE EQUATOR,</b>        | Corisco, - - -             | 1850.                             | 1                                    |         | 1                        | 1       |            | 2      |       |        |        | 48  |
|                                 | Total of African Missions, |                                   | 3                                    |         | 3                        | 4       |            | 6      | 18    |        |        | 163 |
| <b>INDIA:</b>                   |                            |                                   |                                      |         |                          |         |            |        |       |        |        |     |
| LODIANA, - - -                  | Lodiana, - - -             | 1834.                             | 4                                    |         | 3                        | 3       | 2          |        | 9     |        |        | 267 |
|                                 | Sabarunpur, - -            | 1836.                             | 3                                    |         | 3                        | 3       | *          |        |       |        |        | 186 |
|                                 | Salathu, - - -             | 1836.                             | 2                                    |         | 2                        | 2       | 1          |        |       |        |        | 85  |
|                                 | Amballa, - - -             | 1848.                             | 2                                    |         | 1                        | 1       | 1          |        |       |        |        | 200 |
|                                 | Jalandar, - - -            | 1847.                             |                                      | 1       |                          |         |            |        |       |        |        | 112 |
|                                 | Lahor, - - -               | 1849.                             | 2                                    |         |                          | 1       | 2          |        |       |        |        | 112 |

## SUMMARY VIEW.—Continued.

|                           |       |    |   |    |    |    |     |     |     |       |    |       |
|---------------------------|-------|----|---|----|----|----|-----|-----|-----|-------|----|-------|
| FURUKHABAD, - - -         | 1838. | 4  | 1 |    | 4  | 6  | 95  | 21  | 26  | 335   | 9  | 451   |
| Mynpauri, - - -           | 1843. | 1  | 1 |    | 1  | 2  |     |     |     | 150   |    | 150   |
| Agra, - - -               | 1846. | 3  | 2 |    | 2  | 37 |     |     |     | 50    |    | 50    |
| ALLAHABAD, - - -          | 1836. | 5  | 5 |    | 5  | 5  |     | 24  | 19  | 330   | 40 | 413   |
| Total of India Missions,  |       | 24 | 2 |    | 21 | 21 | 221 | 54  | 63  | 1,758 | 49 | 1,914 |
| <b>CHINA:</b>             |       |    |   |    |    |    |     |     |     |       |    |       |
| CANTON, - - -             | 1846. | 2  | 2 |    | 2  |    |     | 24  | 24  | 56    |    | 80    |
| NINGPO, - - -             | 1844. | 6  |   | 2  | 7  |    | 19  | 36  | 27  | 63    |    | 126   |
| SILANGHAI, - - -          | 1850. | 3  |   |    | 3  |    |     |     |     |       |    |       |
| Total of China Missions,  |       | 11 |   | 2  | 12 |    | 19  | 60  | 27  | 119   |    | 206   |
| <b>SIAM:</b>              |       |    |   |    |    |    |     |     |     |       |    |       |
| Bangkok, - - -            | 1840. | 2  |   | 1  | 1  | 1  |     | 4   | 2   |       |    | 6     |
| <b>JEWS:</b>              |       |    |   |    |    |    |     |     |     |       |    |       |
| New York, - - -           | 1846. | 1  |   |    |    |    |     |     |     |       |    |       |
| Philadelphia, - - -       | 1850. | 1  |   |    |    |    |     |     |     |       |    |       |
| Baltimore, - - -          | 1850. |    |   | 1  |    |    |     |     |     |       |    |       |
| <b>PAPAL EUROPE:</b>      |       |    |   |    |    |    |     |     |     |       |    |       |
| Stations in France, - - - |       |    |   |    |    |    |     |     |     |       |    |       |
| Belgium, &c., - - -       | 1844. |    |   |    |    |    |     |     |     |       |    |       |
| General total - - -       |       | 53 | 2 | 22 | 64 | 26 | 437 | 348 | 211 | 2,057 | 69 | 2,657 |

\* Not reported.

## INCORPORATION OF THE BOARD OF FOREIGN MISSIONS.

The General Assembly of 1840 authorized this Board "to apply for an act of incorporation to the proper authorities of the State of New-York." This has at length been done under the following general law of that state:—

### LAWS OF NEW-YORK SEVENTY-FIRST SESSION. CHAPTER 319.

AN ACT FOR THE INCORPORATION OF BENEVOLENT, CHARITABLE  
SCIENTIFIC AND MISSIONARY SOCIETIES.

Passed April 12, 1848.

*The People of the State of New-York, represented in Senate and  
Assembly, do enact as follows:*

§ 1. Any five or more persons of full age, citizens of the United States, a majority of whom shall be citizens of this state, who shall desire to associate themselves for benevolent, charitable, scientific or missionary purposes, may make, sign and acknowledge before any officer authorized to take the acknowledgment of deeds in this state, and file in the office of the secretary of state, and also in the office of the clerk of the county in which the business of such society is to be conducted, a certificate in writing, in which shall be stated the name or title by which such society shall be known in law, the particular business and objects of such society, the number of trustees, directors or managers to manage the same, and the names of the trustees, directors or managers of such society for the first year of its existence, but such certificate shall not be filed unless by the written consent and approbation of one of the justices of the supreme court of the district in which the place of business or principal office of such company or association shall be located, to be endorsed on such certificate.

§ 2. Upon filing a certificate as aforesaid, the persons who shall have signed and acknowledged such certificate, and their associates and successors, shall thereupon by virtue of this act, be a body politic and corporate by the name stated in such certificate, and by that name they and their successors shall and may have succession, and shall be persons in law capable of suing and being sued; and they and their successors may have and use a common seal, and the same may alter and change at pleasure; and they and their successors, by their corporate name, shall, in law, be capable of taking, receiving, purchasing and holding real estate, for the purposes of their incorporation, and for no other purpose, to an amount not exceeding the sum of fifty thousand dollars in value, and personal estate, for like purposes, to an amount not exceeding the sum of seventy-five thousand dollars in value, but the clear annual income of such real and personal estate shall not exceed the sum of ten thousand dollars; to make by-laws for the management of its affairs, not inconsistent with the constitution and laws of this state, or of the United States; to elect and appoint

the officers and agents of such society, for the management of its business, and to allow them a suitable compensation.

§ 3. The society so incorporated may annually elect from its members its trustees, directors or managers, at such time and place, and in such manner as may be specified in its by-laws, who shall have the control and management of the affairs and funds of said society, a majority of whom shall be a quorum for the transaction of business; and whenever any vacancy shall happen among such trustees, directors or managers, by death, resignation or neglect to serve, such vacancy shall be filled in such manner as shall be provided by the by-laws of such society.

§ 4. In case it shall at any time happen that an election of trustees, directors or managers shall not be made on the day designated by the by-laws, said society for that cause shall not be dissolved, but it shall and may be lawful on any other day to hold an election for trustees, directors or managers, in such manner as may be directed by the by-laws of such society.

§ 5. The provisions of this act shall not extend or apply to any association or individuals who shall in the certificate filed with the secretary of state, or with the county clerk, use or specify a name or style the same as that of any previously existing incorporated society in this state; nor shall they authorize the formation of any corporation which can be incorporated under the act entitled "An act to provide for the incorporation of religious societies," passed April 5, 1813, and the several acts amending the same, or the formation of any secret societies.

§ 6. Any corporation formed under this act, shall be capable of taking, holding or receiving any property, real or personal, by virtue of any devise or bequest contained in any last will or testament of any person whatsoever, the clear annual income of which devise or bequest shall not exceed the sum of ten thousand dollars; provided, no person leaving a wife or child or parent, shall devise or bequeath to such institution or corporation more than one-fourth of his or her estate, after the payment of his or her debts, and such devise or bequest shall be valid to the extent of such one-fourth, and no such devise or bequest shall be valid, in any will which shall not have been made and executed at least two months before the death of the testator.

§ 7. The trustees of any company or corporation organized under the provisions of this act, shall be jointly and severally liable for all debts due from said company or corporation, contracted while they are trustees, provided said debts are payable within one year from the time they shall have been contracted, and provided a suit for the collection of the same shall be brought within one year after the debt shall become due and payable.

§ 8. All institutions formed under this act, together with their books and vouchers, shall be subject to the visitation and inspection of the justices of the supreme court, or by any person or persons who shall be appointed by the supreme court for that purpose, and it shall be the duty of the trustees, or a majority of them, in the month of December in each year, to make and file in the county clerk's office where the original certificate is filed, a certificate under their hands, stating the names of the trustees and officers of such association or corporation, with an inventory of the property, effects and liabilities thereof, with an affidavit of the truth of such certificate and inventory, and also an affidavit that such association or corporation has not been engaged directly or indirectly, in any other business than such as is set forth in the original certificate on file.

§ 9. Each corporation formed under this act shall possess the general powers conferred by and be subject to the provisions and restrictions of the third title of the eighteenth chapter of the first part of the Revised Statutes.\*

\* The act referred to defines the powers and capacities usually incident to corporations.

§ 10. The legislature may at any time amend, annul or repeal any incorporation formed or created under this act.

Under the provisions of the foregoing act the following certificate was duly executed, acknowledged and approved, and is regularly filed in the proper offices :

KNOW ALL MEN, by these presents, that We, William W. Phillips, James W. Alexander, James M. MacDonald, John C. Lowrie, Robert L. Stuart, Robert Carter, Walter Lowrie, and William Rankin, junior, being severally of full age and citizens of the United States, a majority of whom, that is to say, the first seven above named, are citizens of the State of New-York, being desirous to associate ourselves for missionary purposes, do, by these presents, pursuant to the act of the legislature of the State of New-York, entitled "An act for the incorporation of benevolent, charitable, scientific and missionary societies," passed April 12, 1848. make and sign this certificate in writing, for the purpose of constituting ourselves and our associates and successors a body politic and corporate, under and by virtue of the said act ; and we hereby state that the name or title by which the said society shall be known in law is "The Board of Foreign Missions of the Presbyterian Church in the United States of America," and that the particular business and objects of the said society are to provide the ways and means, and to manage, appropriate and apply the same in order to promote the spread of the Christian religion in the world, by sending and supporting missionaries and assistant missionaries to preach the Gospel, to promote the various branches of education, to translate the sacred Scriptures and suitable religious and literary publications, and to print the same, and that the number of trustees, directors or managers to manage the same shall consist of three members, and that the names of the trustees, directors or managers of the said society for the first year of its existence are Walter Lowrie, John C. Lowrie and William Rankin, junior, and that the place of business or principal office of the said association shall be located in the city of New-York.

W. W. PHILLIPS,  
 JAMES W. ALEXANDER,  
 JAMES M. MACDONALD,  
 JOHN C. LOWRIE,  
 ROBERT L. STUART,  
 ROBERT CARTER,  
 WALTER LOWRIE,  
 WM. RANKIN, JR.

*City and County of New-York, ss.*

On this twenty-sixth day of January, A. D. 1852, before me, came William W. Phillips, James W. Alexander, James M. Macdonald, John C. Lowrie, Robert L. Stuart, Robert Carter, Walter Lowrie and William Rankin, junior ; and at the same time came before me James Mackean, to me known, who being by me duly sworn, did depose and say that he resides in the city of New-York ; that he is acquainted with William W. Phillips, James W. Alexander, James M. MacDonald, John C. Lowrie, Robert L. Stuart, Robert Carter, Walter Lowrie, and William Rankin, junior, here present, and knows them to be the same persons described in, and who executed, the foregoing certificate, which is to me satisfactory evidence of their identity ; and they, thereupon, severally acknowledged to me that they executed the same ; and the said James Mackean further deposed, that he knew all the said persons, with the exception

of William Rankin, junior, to be citizens of the State of New-York, which is to me satisfactory evidence of that fact.

WM. H. ARMSTRONG,  
Commissioner of Deeds.

I consent and approve of the above Incorporation, and the filing of the above Certificate.

Signed, WILLIAM MITCHELL,  
Justice Supreme Court  
of 1st District.

Filed in the Clerk's Office of the County of New York, January 27, 1852.

STATE OF NEW YORK, }  
SECRETARY'S OFFICE. }

ALBANY, January 30, 1852.

The Certificate of Incorporation of "the Board of Foreign Missions of the Presbyterian Church in the United States of America," was this day filed in this office.

ARCHIBALD CAMPBELL,  
Dep. Sec. of State.

In pursuance of the above certificate, the following By-Laws have been passed :

#### BY - LAWS

*Of the Board of Foreign Missions of the Presbyterian Church in the United States of America.*

1. The members of this Corporation shall consist of such persons, citizens of the United States, as the General Assembly of the Presbyterian Church in the United States of America shall elect, being the same persons chosen by the said General Assembly to constitute their Board of Foreign Missions.

2. This Corporation shall meet on the first Monday of May, 1852, and annually thereafter on such day of May as they may direct. Special meetings may be held on their own adjournment, or on the call of the trustees of the corporation.

3. The Corporation shall at their annual meeting in the month of May in each year, elect from their own number three trustees, who shall keep a record of their proceedings, which shall be open to the inspection of the members of the corporation; and the said trustees and their successors shall, subject to the direction of the corporation, have full power to manage the funds and property committed to their care, in such manner as shall be most advantageous, not being contrary to law. And the trustees shall have power to fill any vacancy that shall happen during the recess of the meetings of the corporation.

4. The seal of the corporation shall contain the legal title of the same in a circular form, embracing a shield, with the words inscribed, "Preach the gospel to every creature;" and the names of any two of the trustees shall be appended to all official documents with the seal of the corporation.





FOURTEENTH  
ANNUAL REPORT  
OF THE  
BOARD OF PUBLICATION  
OF THE  
PRESBYTERIAN CHURCH  
IN THE  
UNITED STATES OF AMERICA.

PRESENTED TO THE GENERAL ASSEMBLY, MAY 1852

PHILADELPHIA:  
PRESBYTERIAN BOARD OF PUBLICATION.  
1852.



## FOURTEENTH ANNUAL REPORT.

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### I. HISTORICAL REVIEW.

DURING the sessions of the General Assembly in the city of Philadelphia in the year 1833, the idea of publishing works treating of the distinctive doctrines and polity of the Presbyterian Church, was suggested in a conversation among a few friends. Subsequent conferences led to the arrangement of a plan for the issue of Tracts, the publication of volumes being regarded as too expensive and hazardous. In October, 1833, the subject was brought before the Presbytery of Philadelphia, and an overture adopted, and ordered to be laid before the Synod of Philadelphia, the result of which was the organization of the "Presbyterian Tract and Sunday School Book Society," designed to "publish and circulate Presbyterian Tracts and Books, inculcating the distinctive doctrines of our Standards." Although the scheme was favourably entertained by the Synod, there appeared to be a general impression that the times were too inauspicious, on account of the troubled condition of the Church, to secure for it that degree of attention which would be indispensable to its success.

On the 2d of November, 1833, the Board of Managers that day appointed by the Synod held their first meeting in Columbia, and appointed the Rev. Drs. Green and John McDowell, the Rev. Messrs. Engles and Winchester, and Messrs. S. Allen, M. Bevan, A. W. Mitchell, M. D., and A. Symington, as the Executive Committee. Dr. Green was the Chairman, and the Rev. S. G. Winchester, Secre-

tary of this first committee; Dr. A. W. Mitchell was appointed Treasurer, and the Rev. William M. Engles Editor of the publications. A publishing committee was also appointed, and suitable by-laws adopted.

The first act of the Executive Committee in furtherance of the views of their appointment, was the preparation and publication of a Circular, to present the object to the churches and solicit co-operation. Without funds, without suitable tracts, and with but little general interest enlisted in their behalf, the Board of Managers accomplished but little during the first twelve months of their appointment. They were not, however, idle; but engaged in correspondence to procure original tracts, as well as to obtain the requisite funds. Ineffectual efforts were made to secure tracts from several distinguished clergymen, who were deterred from compliance, apparently through an entire want of confidence in the success of the enterprise. Not easily discouraged, in a work which they regarded as essential to the dissemination of sound doctrinal instruction, and the general healthfulness, vigour, and harmony of the Church, the friends of the scheme persevered in their efforts until they secured from the Rev. Samuel Miller, D. D. the right to publish two sermons on Baptism, which he had just delivered with much acceptance before the Presbytery of New Brunswick. These were printed in sermon form, and constitute the first publication of the Society. Their structure has since been modified, an additional treatise annexed, and the whole issued under the title "Miller on Presbyterianism and Baptism." This was in the year 1835.

The Society was thus far without funds, except the contributions furnished by those engaged in the enterprise, and perhaps one or two other friends. In the year 1835, a contribution of four hundred and six dollars was received from the First Presbyterian Church, New York, being, as it is believed, the first donation made to the object by any church. It is perhaps due also to that church, to say that from that time to the present they have never failed to send an annual collection.

In the year 1838 the subject of enlarging the sphere of influence and usefulness of the Society, by placing it under the care of the Assembly, was presented to that body, and favourably received. The result was its adoption by the Assembly, under the name of "the Assembly's Board of Publication of Tracts and Sabbath-School Books," to which were entrusted ample powers to carry on the work on a scale commensurate with the wants of a widely extended communion. The Synod of Philadelphia accordingly withdrew its supervision over the Society, which had thus passed with its funds, plates, &c. under the care and direction of the General Assembly. The publications of the Society from the beginning, amounted at that time to one hundred and four thousand copies, or four million three hundred and twenty-four thousand pages of Tracts. The receipts for that year were \$723.77.

The Assembly's Board of Publication for Tracts, &c., which, as has been seen, grew out of the Presbyterian Tract Society, made its first annual report to the General Assembly in May, 1839, and the Assembly then changed its name to that of the "Presbyterian Board of Publication," and directed "its constitution to be so altered as to publish not only Tracts and Sabbath-school books, but also approved works in support of the great principles of the Reformation, as exhibited in the doctrines and order of the Presbyterian Church, and whatever else the Assembly may direct." The receipts for the sales of the year were but \$982.74. The first volume published was "The Way of Salvation familiarly explained," by the Rev. Dr. Archibald Alexander. From this unpretending origin, and these days of comparatively small things, has sprung an Institution whose works are known and valued, and whose influence is felt for good throughout the Church and the land.

The General Assembly was not satisfied to receive this foster child simply in name. It was well satisfied that in order to its efficiency there must be a capital to work with, as well as the good will of the highest judicatory of the Church. The occurrence of the semi-centenary of the

existence of the General Assembly of the Presbyterian Church in these United States, afforded a favourable occasion for suggesting to the churches the propriety of a general thank-offering, and through the praiseworthy exertions of prominent members of the Assembly of 1839, the Board of Publication was designated as the principal object for these benefactions. The amount realized from this source was something over forty thousand dollars. The alienation of many of the collections for local purposes, and the non-payment of a considerable portion of the subscriptions made on time, will account for the comparative smallness of the aggregate of an effort embracing the whole Church; but with this amount of capital, the name of a church institution, and the fostering care of the Assembly secured, the original friends of the enterprise were led to indulge hopes of a wider extent of usefulness than had at the outset been thought of, and laid out their plans accordingly. Calvin's Institutes and other standard works, together with the elegant edition of the Pilgrim's Progress, the Board were enabled to issue, through the liberality of benevolent friends; and practical and doctrinal works of a standard character, which were either out of print, or rare and expensive, were regarded as falling within the legitimate sphere of such an Institution.

From this time forth the Board continued gradually to extend its operations, attracting the favourable attention of the churches, and receiving gratifying tokens of its increasing usefulness.

Thus far the place of business occupied by the Board had been a rented store and committee-rooms, on the corner of Seventh and George streets. In the year 1848, the institution seemed sufficiently matured and extended to warrant the purchase of a house for its permanent occupancy. A property, judged to be suitable, the site of the present buildings on Chestnut street, was purchased on very favourable terms, and all the exterior arrangements for permanency and wide-spread usefulness apparently completed.

Thus far, the Board of Publication had been simply an

organization for *printing and publishing* books and tracts, without any arrangements for their circulation. The capital furnished by the churches was to be used for publishing exclusively. No means were provided for the support of a class of men for scattering abroad the publications, or for making donations. The income from sales was expected to furnish the necessary funds for keeping on hand at all times a necessary supply of books, and in this way the Board was to sustain itself. It was simply a commercial institution designed to promote a religious object.

This system, though recommended by its simplicity and economy, was found after the experience of several years, far less efficient than had been hoped. The General Assembly and various Synods and Presbyteries had recommended the establishment of local depositories; and to some extent this had been done; but on the whole the books were not reaching the Church to the extent which was desirable, and the more needy portions, where depositories could not be established, were scarcely touched at all.

Under these circumstances it was judged expedient to resort to a system of colportage, for the circulation of the books, and as the prices could not be placed high enough to defray the expense of this system, it was resolved to call upon the churches to furnish by annual collections the means of employing a corps of colporteurs, and also a fund for donations. In this way the character of the Board of Publication was changed from that of a mere commercial establishment to that of a benevolent institution. To these plans, the General Assembly gave its cordial approbation.

In order to carry out these changes, as well as in various ways to bring the Board more fully and constantly into communication with the churches, the office of Corresponding Secretary and General Agent, already provided for in the Constitution, was filled in the autumn of 1848. The Board had already employed a few persons as travelling agents for the sale of the books, but at this time there were but four of these, and their labours were con-

fined exclusively to the states of Pennsylvania, New Jersey and New York.

It was immediately after arrangements were made for carrying into effect the extended plans, that the newly purchased house of the Board was destroyed by fire. The efforts necessary to secure funds for rebuilding, and their success, together with the subsequent operations of the Board—its constantly increasing popularity, and enlarging usefulness, have been detailed in the successive annual reports. It is enough for the present, simply to state that this Institution, the embryo of which only began its feeble and apparently disheartening existence so recently, has already taken its place amongst the most important benevolent organizations; its colporteurs pervading almost every State and Territory; its publications extending over almost the whole range of general religious literature; its claims admitted into almost all our pulpits, and wherever urged responded to; whilst the Home and Foreign Record of which it is the publisher and in part proprietor, and the Sabbath-School Visitor, are going forth from its doors by thousands and tens of thousands—thus diffusing intelligence and sanctifying influences to all classes and to all ages. When we review the brief past history of this Board, and see what has already been attained to, we feel constrained to say, “the Lord hath done great things for us, whereof we are glad;” whilst we are also encouraged to look forward with bright hopes for a far more widely extended usefulness in the future.

## II. OBJECTS CONTEMPLATED BY THE BOARD.

This would seem to be an appropriate occasion for a review of the objects which the Board have had before them in their labours. These have been

### 1. To supply religious reading.

Notwithstanding the very large number of books with which the press is constantly teeming, comparatively a very small proportion of them teach anything like evan-



gical religion. Most private publishers regard this description of works as too little adapted to popular taste to be salable. The "Trade" are not generally willing to engage in this department of publishing. A few Christian men have devoted their time and capital to the diffusion of an evangelical religious literature, and for their services to the truth and to the best interests of their fellow men, they deserve all praise. But what they are doing is but as a drop in the bucket, compared with the wants of the wide field spread out before the Church. A very large proportion, perhaps by far the largest, of the population of the country, lies beyond the reach of bookstores and the regular channels upon which the trade depend for their circulation. Some systematic efforts, such as this Board is making, to carry the books from house to house, to the farms, the cabins, the secluded neighbourhoods and new settlements, is the only method by which the destitutions can be reached. Our colporteurs find very many without any other religious book than the Bible, some without even that. By no means a small number of Presbyterian families are destitute of anything like a tolerable assortment of such books as are indispensable even for their own Sabbath reading.

In this state of things is it not imperative upon the Church, that she come to the relief of her famishing children? Ample means she has for supplying all the spiritual wants of her wide-spread communion. She is abundantly able to place in every one of her numerous households such a literature as is adapted to edify God's people, and to make wise unto salvation. In her past history the Presbyterian Church has been distinguished for the intelligence of her people. In the lands beyond the seas, whence we of this country derive our ecclesiastical lineage, her members have been a well informed, thinking people. Our fathers, who laid the foundations of our Zion on these Western shores, were eminently distinguished for their love of sound, scriptural knowledge. How great the reproach upon the Church in this favoured land and this day of facilities for disseminating light, should she suffer her members to fall

behind what was attained to in circumstances so much less favourable! Preaching is the first and chiefest instrumentality for spreading abroad evangelical truth; but with the pulpit, in this day, must go also the press. In order to the full development of Christian character, there must be reading as well as preaching. This is true with the congregations where the stated ministrations are the most frequent and of the highest order; how much more true with that large portion of our communion who rarely hear a sermon; with whom most of the Sabbaths must be spent without instruction, or at best, that which is very imperfect, unsatisfactory, and unsuitable! In this regard, the Board have found a wide sphere of usefulness. Through these well selected books and tracts—the treasures laid up from the richest mines the Church in different ages has furnished—and by the instrumentality of numerous colporteurs, they have been enabled to supply the bread of life to multitudes, who otherwise would have been feeding on meager diet, or perishing with hunger in the wilderness.

2. Another important aim of the Board has been to counteract the influence of the licentious literature unhappily so prevalent.

However much the Church may have neglected to furnish reading for her people, the world has not been idle. The children of this world, in this as well as other respects, have been wiser than the children of light. There have not been wanting men to write, nor men to publish and circulate, such books as have been calculated to subvert the truth, to undermine all sound morality, and to ruin the souls of men. No age and no part of the world has been so characterized by an omnivorous licentious literature as our own. Its name has been legion. Its hands have been unwearied, its footsteps everywhere, its breath pestilence and the second death. Probably no one evil has been more wide-spread, more insidious, or more hurtful. Under cover of enticing fiction, it has instilled the most pernicious sentiments. Now it teaches no religion, and perpetrates sins of omission by showing off virtue without godliness, and sending men to

heaven without a Saviour. Now it sneers at vital piety, casts lofty flings, and throws out mean insinuations against revelation, leaving on the mind without logical proofs, or apparently any formal statement, infidelity as the residuum. Now it presents a ritualism and sacramental religion, under the trappings of such pomp and ceremony, and such vaunted boastings of a dim antiquity, as to leave the heart unfitted for the plain truths and simple forms of a church after the apostolic model; and now it treats of the violation of the restraints of moral purity, and disregard to the relations of life which lie at the foundation of all social and hallowed domestic enjoyments, as either mere foibles, or things to be expected as a matter of course, thus sanctioning the most lawless licentiousness; until the unsophisticated reader is left to infer that the restraints by which his passions have been curbed are but the forgings of a misanthropic despotism; that virtue is but a name; and that in the main, he may live as regards all morals as he lists. Who doubts for a moment that such is the character, such the results, and such too the deliberate design of a large part of the popular literature of the day?

And where is it that such a literature finds readers? Not merely in its congenial home of the debauchee and the profligate, but in the houses of the respected, the hitherto virtuous, the pious. Its readers are the millions of unwary youth of both sexes, who are growing up to preside at the hearth-stones, the counting-houses, the professional offices, and in the high places of the government—those who are in their turn to be the fathers and mothers of the youth of this land. Shall the mighty interests, both as regards the Church and the world, at stake on this continent, be committed to those from whose souls all high principles of honour, all pure morality, all holy and reverential sentiments, have been eaten out as by a canker? Shall the generation whose training is in our hands be fed on the miserable viands which have been tainted in the pesthouses and fetid haunts of nations grown old in luxury and sin? In this regard a great responsibility surely rests upon the

Church. The evil to be counteracted is wide-spread and appalling. It is doing its work constantly and effectually, though it may be silently—with what results, the terrible domestic catastrophes with which we are ever and anon shocked, already indicate;—with what results, coming time, unless a remedy be applied, will tell more fully.

It may indeed seem a disheartening work, to undertake to set over against books such as the popular fictions of the day, a literature whose principal features are sound sense, substantial instruction and evangelical piety. Still the evil is too appalling to be left to pursue its destructive course without an effort to arrest it; and as we know God's truth to be the only availing method for the healing of these bitter waters, we must make the attempt, and trusting in Almighty grace to give efficacy to what the Spirit has revealed, labour diligently to spread abroad everywhere a sound, wholesome, religious literature, if peradventure, it may prove an antidote to the licentious reading of the day. This we believe to be no small part of the mission of this Board.

3. Another and still higher office which the Board has been endeavouring to fulfil, is the furnishing to the churches a thoroughly sound Calvinistic literature. In this department the Board of Publication stands to a considerable extent in a position unique. Other institutions profess to furnish reading of an evangelical, religious, character; to this Board, more than to any other organization, seems to be committed the duty and privilege of giving to the Church and the world, a literature saturated with the system of doctrines of the great Genevan, or rather with the principles which the mighty Genevan hewed out of the solid rock of the oracles of God.

That the Presbyterian Church should essay to do such a work need not occasion surprise. Her standards teach a distinct system of doctrines, her ministers and elders are ordained upon professing their belief in them, her separate existence as an organized branch of the Church of God, is owing to these peculiarities. Why should she not teach

them through the press as well as through the pulpit? Why muzzle this, which is the second power in the Christian estate, any more than the pulpit which is the first? What right have we to ignore any portion of the truths which God himself has taught, and which we have so solemnly professed to believe? Where is our authority for agreeing by deliberate compact, that we will not teach any portion of that which God himself teaches, and all of which he has pronounced profitable? Who has assured us that sinners can be saved, souls sanctified, and Christ's kingdom established by a part of the truth, better than by the whole of it? When we find ourselves putting asunder things which God has joined together, is there not reason to fear lest we have sought out human devices, and are taking counsel of a short-sighted worldly policy?

Just as surely as there is either sound philosophy, or the teaching of experience, just so surely will it be found, that the religion begotten and fostered on the mere elementary principles of the gospel, is different from that which is nurtured and strengthened upon the whole truth which the Bible inculcates. Quite possible it may be to rear a child on milk, until he shall have reached the stature of manhood, but after all he will show the marks of his milk-diet, in his pallidness and languor. He will not be the stalwart man of iron nerve and vigour which he might have been, had there been much strong meat in his feeding. Nor is this, unhappily, mere matter of speculation. The experiment has been tried on a scale sufficiently extended, and for a time long enough as one might think, to satisfy the most incredulous. There have been times and places where God's ministers have feared to preach his whole counsel, where they have regarded it as better, all things considered, to keep back the strong meat, from fear of men. From this beginning of omissions of the truth, they have proceeded to still further and weightier suppressions, until the very essence of the gospel is forgotten, until Christ's deity is ignored, until Christ's crown is taken from his head. One of the most insidious methods by which the fatal work of

denying the truth can be perfected, is by simple suppressions. They are hardest to detect, and yet in their full development, are pregnant with the saddest results. Times there have been, and places too, where although no such appalling evil as the dethronement of a divine Saviour has been reached, yet the whole truth has been kept back in the pulpit and by the press, until when heresies have arisen, good and great men in Israel have cried out in alarm, that as they had taught the people nothing distinctive, so the people had nothing distinctive whereon to rally in this the time of their danger.

Great and unfounded prejudices have been fostered in the minds of not a few, against whatever may be distinctive either in doctrine or polity. They shrink away from particular tenets with horror, although these are clearly written in God's word. They will favour nothing which distinguishes their own from any other denomination—abjuring all denominationalism as at war with a true Christian charity.

Such views are obviously narrow and ill-advised. To affirm that because one believes the system of truth taught in his own branch of the church to be more in conformity with Scripture than other systems, and so believing, maintains, and, if need be, defends it, therefore he cannot love his brethren who think differently, is bad both as regards its logic and its piety. We have yet to learn that a thorough theologian is a less loving Christian, than one who but lisps the alphabet of things divine. The more truth the soul receives and adheres to, provided it be God's truth and in its right proportions, the more will that soul advance in sanctification, grace thereto being given; and thus advancing, the more thoroughly will be opened up the well-spring of love, both toward God and man. To maintain the contrary, is as much as to say that ignorance in religion is more to be desired than knowledge.

Nor does a thorough education of church-members in the tenets of their own peculiar system, in any way hinder the efficiency of that branch of the Church, but on the contrary

greatly tends to its advancement. It secures a oneness of heart and purpose, it leads all to aim at one thing and in one way, and thus concentrates the energies of the whole body for a common class of objects. It fulfils the proverb, "union is strength." It avoids the evils incident to a divided, distracted house. A denominational feeling, indeed, would seem almost an innate principle. It is kindred in its nature to love of country, love of one's birth-place, love of home. It arises from a variety of causes, such as early associations, and instruction; veneration for the opinions and preferences of one's ancestry; attachment to things with which we have become familiar, and for the forms of truth from which we have derived most comfort. These, and nameless other causes, serve to bind the soul by easy, natural, and yet powerful cords to the particular division of the one Church of Christ with which he may be associated. Then, when in addition to this, from faithful investigation he is convinced that the peculiar features of his denomination are sanctioned by the Bible, how can it be otherwise than that he should find within himself a special attachment to that which is his own? If he allows this specific attachment to override his general love for all who love Christ, this is his sin. It is the smallness of his piety, and not his attachment to his church which has wrought the mischief.

Under these views, instruction in the peculiar doctrines and polity of the Presbyterian Church has been a cardinal point, in the ends for which the Board has been all along labouring. In so doing, it has taught the common Calvinism of many other Christians, and secured their co-operation; and in so doing it has seen many and blessed fruits, in the increased intelligence and efficiency of our Zion. Whilst there is great reason to lament the absence of God's Spirit in his reviving influences throughout the Church, there is also abundant evidence, that at no period of her history has the Presbyterian Church been so thoroughly organized for her sublime and glorious work; or when she has more generally and heartily elicited the respect and confidence of the Christian world. The Board will con-

tinue to teach practical godliness through its publications as heretofore, but it will be also, as heretofore, a practical godliness founded on a sound and complete system of theology—a theology which will give substance and richness to its fruits.

### III. OPERATIONS OF THE YEAR.

The past year, as the Board have reason thankfully to acknowledge, has again been a year of prosperity. Its operations show an increase in the number of its publications, its sales, and its receipts as donations, over any previous year.

#### PUBLISHING AGENT'S REPORT, MAY, 1852.

The Publishing Agent reports, that during the year ending March 31, 1852, the Board have added to their catalogue 27 new books, (two of which are in the German language,) of which they have printed 67,750 copies; and 33 new tracts, (one of which is in the French language,) of which they have issued 115,000 copies. They have also printed 30,000 copies of the Family Almanac for 1852. The whole number of copies of new publications during the year is 212,750. This is 73,000 copies more than the issues of the preceding year.

During the same period they have published new editions from stereotype plates to the amount of 605,500 copies of books and tracts, being 315,000 more than the year before. Total number of copies of books and tracts published during the year, 818,250, being an increase of 388,000 copies over the former year.

They have also published from March, 1851, to April, 1852, twelve months, 676,000 copies of the Presbyterian Sabbath-School Visitor, a strictly religious semi-monthly paper for children. This periodical is steadily growing in the confidence of parents and teachers, and in the affections of children. Thirty-four thousand copies are now published semi-monthly.



## LIST OF NEW BOOKS, FROM MARCH 31, 1851, TO MARCH 31, 1852.

Catalogue  
No.

301. The Brazen Serpent, or Faith in Christ Illustrated. By J. H. Jones, D. D. 32mo. pp. 64. Price 7, 10, and 14 cents. 2000 copies.
302. Sarah Lee and Susan Grey. 32mo. pp. 32. Price 3 cents. 2000 copies.
303. Sermons to Young Children. 32mo. pp. 80. Price 7, 10, and 14 cents. 2000 copies.
304. Considerations for Days of Adversity. 32mo. pp. 64. Price 7, 10, and 14 cents. 2000 copies.
305. Letters to the Right Rev. John Hughes, Roman Catholic Bishop of New York, by "Kirwan." 18mo. pp. 316. Three parts in one. Price 37 and 45 cents. 3000 copies.
306. Pictorial First Book for little Boys and Girls. Square 16mo. pp. 64. Price 15, 25, and 30 cents. 14,250 copies.
307. Still Happy in Jesus, or the Dying Hours of Emily F——, a Kelso Sabbath Scholar, aged 14. By Jane Catharine ——. 18mo, pp. 32. Price 12 cents. 2000 copies.
308. The Labourer's Daughter, or Religious Training in Humble Life. An autobiographical sketch. By the author of the "Pearl of Days." 18mo. pp. 42. Price 12 cents. 3000 copies.
309. It is I, or the Voice of Jesus in the Storm. By Newman Hall, B. A. 32mo. pp. 92. Price 12 and 16 cents. 2000 copies.
310. Come to Jesus. By Newman Hall, B. A. 32mo. pp. 104. Price 12 and 16 cents. 2000 copies.
311. The Life of Col. James Gardiner, who was slain at the battle of Prestonpans, September 21, 1745. By P. Doddridge, D. D. 18mo. pp. 228, with a beautiful portrait. Price 27 and 33 cents. 1000 copies.
312. A Digest of the Acts of the Supreme Judicatory of the Presbyterian Church in the United States of America, compiled from the Records of the original Synod of New York and Philadelphia, and of the General Assembly from its organization. Arranged to illustrate the constitutional rules of the Church. By order of the General Assembly. 12mo. pp. 296. Price 65 cents. 2000 copies.
313. The Works of Creation Illustrated. With many engravings, square 16mo. pp. 264. Price 70, 75, and \$1.00. 3000 copies.
314. Green Pastures, or Daily Food for the Lord's Flock. By the Rev. James Smith. 32mo. pp. 188. Price 25 cents. 2000 copies.
315. Still Waters, or Refreshment for the Saviour's Flock at eventide. By the Rev. James Smith. 32mo. pp. 188. Price 25 cents. 2000 copies.
316. Ears of the Spiritual Harvest, or Narratives of the Christian Life. 12mo. pp. 180, with two beautiful engravings. Price 45 cents. 1000 copies.
317. My Father's God, a testimony for Religion, addressed especially to the children of pious parents. 18mo. pp. 96. Price 16 and 22 cents. 1000 copies.

- No.
318. Universalism False and Unscriptural; an Essay on the Duration and Intensity of Future Punishment. By A. Alexander, D. D. 18mo. pp. 104. Price 19 and 25 cents. 3000 copies.
319. The Cripple—the Mountain in the Plain—and To a Boy anxious about his Soul. With an engraving. 18mo. pp. 36. Price 12 cents. 2000 copies.
320. Confessions of a Convert from Baptism *in* Water, to Baptism *with* Water. 18mo. pp. 180. Price 24 and 30 cents. 5000 copies.
321. Biographical Sketches of the Founder and principal Alumni of the Log COLLEGE, together with an account of the Revivals of Religion under their ministry. Collected and edited by Archibald Alexander, D. D. 12mo. pp. 280. Price 55 cents. 500 copies.
322. The Converted Unitarian, a short Memoir of E—— E——, a patient sufferer, who entered into rest, August 13, 1825. 18mo. pp. 160. Price 22 and 28 cents. 1000 copies.
324. The Child's Poetical Keepsake. Square 16mo. pp. 112, with superior engravings. Price 45 and 55 cents. 2000 copies.
325. Early Religious History of John Barr, written by himself, and left as a legacy to his grandchildren. To which is added a sketch of his character by a grandson. 18mo. pp. 80. Price 16 and 22 cents. 2000 copies.
- A Catechism of Scripture Doctrine and Practice for Families and Sabbath Schools, designed also for the oral instruction of Coloured Persons. By Charles C. Jones, D. D. 18mo. pp. 154. Price 15 cents. 2000 copies.
- The Three Last Things (in German). 18mo. 2000 copies.
- The Pearl of Days (in German). 18mo. pp. 68. 2000 copies.

## LIST OF NEW TRACTS.

- No. 112 Letters to the Aged—extracted from "Thoughts on Religious Experience." By A. Alexander, D. D., 34 pp. 3000 copies.
- 113 The Danger of Self-Deception—from James's "Christian Professor," 24 pp. 2000 copies.
- 114 The Dying Professor—from James's "Christian Professor," 24 pp. 2000 copies.
- 115 Communion with God, the best succour in the worst seasons, 12 pp. 3000 copies.
- 116 What think ye of Christ? 4 pp. 11000 copies.
- 117 A Remarkable Experience, in a Letter to a Friend. By the Rev. A. Fuller, D. D., 16 pp. 2000 copies.
- 118 The First-day Sabbath, or the Lord's-day the Christian Sabbath, 20 pp. 2000 copies.
- 119 The Sympathy of Jesus, 12 pp. 4000 copies.
- 120 Who shall dwell in Heaven? 8 pp. 6000 copies.
- 121 Comforts and Counsels for the Afflicted, 8 pp. 4000 copies.
- 122 What shall I do? 12 pp. 4000 copies.
- 123 A Plea for Sabbath Afternoon, 24 pp. 2000 copies.
- 124 Noah's Carpenters, 4 pp. 13000 copies.
- 125 Are you holy? 23 pp. 2000 copies.
- 126 A Question for All, or "Lord, is it I?" 16 pp. 4000 copies.
- 127 Time Lost, 16 pp. 4000 copies.

- No. 128 A Dream of the Dying, or the White Ticket and the Strait Gate, 20 pp. 2000 copies.
- 129 A Friendly Letter to a Young Man. By W. S. Plumer, D. D. 20 pp. 3000 copies.
- 130 The New Jerusalem, or the Soul's Breathing after her Heavenly Country. By the Rev. David Dickson, 8 pp. 9000 copies.
- 131 Salvation by Grace, 16 pp. 2000 copies.
- 132 Are Infants Saved? By Rev. David M'Conoughy, D. D., 24 pp. 2000 copies.
- 133 The Doctrine of the Trinity stated and defended. By the Rev. David M'Conoughy, D. D., 24 pp. 2000 copies.
- 134 On Family Government. By the Rev. W. H. Bulkeley, 24 pp. 2000 copies.
- 135 Sins of the Tongue, with Rules and Reasons for avoiding them. By the Rev. W. S. Plumer, D. D., 32 pp. 2000 copies.
- 136 How Stands my Case with God? A Help to Self-Examination. By the Rev. W. S. Plumer, D. D., 32 pp. 2000 copies.
- 137 The Posture in Prayer, or God to be worshipped with the body as well as the mind. By Rev. Isaac Todd, 24 pp. 2000 copies.
- 138 Old Age anticipated and realized. By the Rev. Reuben Smith, 16 pp. 2000 copies.
- 139 Paul's Inquiry, 4 pp. 4000 copies.
- 140 Emily J——, or the Danger of Worldly Conformity, 20 pp. 2000 copies.
- 141 The Universalist, 8 pp. 3000 copies.
- 142 Qualifications of a Sabbath-School Teacher. By the Rev. James Hamilton, London, 16 pp. 2000 copies.  
 William and his Mother, 18 mo., (in French.) 2000 copies.  
 Thoughts for Spare Moments, a series of 24 two-page tracts. 4000 copies. Price 3 cents.  
 Blank Reports of Sessions. 4000 copies. 18 cents a dozen, net.  
 Blank Form of Licensure 1000 copies. 25 cents a dozen, net.

THE BIBLE DICTIONARY, which has now been out for several months, very soon reached a second edition. It has been favourably received both by the church and the press, and makes an important addition to our publications.

UNIVERSALISM FALSE AND UNSCRIPTURAL is the last work published from the pen of the venerable Dr. Alexander, before he rested from his labours.

THE LOG COLLEGE, from the same invaluable pen, had been for some years before the Church, but the copy-right having been purchased by the Board, the work was just passing through the press at the time of the author's decease.

"CONFESSIONS OF A CONVERT from Baptism *in* water to Baptism [*with* water," is a republication from an English work. It has thus far been remarkably popular, and bids fair to be extensively useful.

THE PICTORIAL FIRST BOOK has been pronounced, by competent judges, the most elegant child's book ever issued in this country. It has already obtained a very large circulation. Through the liberality of generous friends, who defrayed the expenses of the cuts and stereotype plates, it is offered at a very low price.

A large portion of the publications of the year have been designed chiefly for juvenile readers. They are instructive and entertaining, and it is believed will be found free from the objections often made to children's books.

A considerable proportion both of the books and tracts of the year are on subjects relating to practical religion. No better treatises can be found for promoting the intelligent and efficient piety of God's people.

DR. C. C. JONES'S CATECHISM, designed chiefly for the oral instruction of the coloured people, has been long and favourably known. It will be much more accessible to the Church generally, now that it is published by the Board. This Catechism is also well calculated for Sabbath School and family use.

THE SHORTER CATECHISM IN LATIN has been published in answer to the frequent demands made for either the whole or a part of the Confession of Faith in that language.

CALVIN'S COMMENTARY IN FRENCH, which has been delayed from difficulties in making the necessary arrangements by our brethren in France, has now been put into such hands as it is hoped will secure its speedy appearance.

#### THE NEW MUSIC BOOK.

The Presbyterian Psalmodist, the materials for which were prepared by the Assembly's Committee, and were transferred by the last General Assembly to the Board, is now through the press. Thomas Hastings, Esq., of New York, a distinguished Professor of Music, was employed as editor, and has been enabled to present it in such a shape as will undoubtedly make it acceptable and useful in promoting a most important branch of public worship.

TREASURER'S REPORT.

DR. PRESBYTERIAN BOARD OF PUBLICATION IN ACCOUNT WITH ALEXANDER W. MITCHELL. CR.

Table with columns for 1852 (March 31) and 1852 (March 31). Rows include 'To cash paid for Paper', 'Printing', 'Binding', 'Stereotype Plates', 'Engraving', 'Copyrights', 'Books for Library', 'Merchandise (books)', 'Advertising', 'Cor. Secretary's Salary and Expenses', 'Editor's Salary', 'Publishing Agent's do.', 'Book Keepers do.', 'Salesman's do.', 'Greek's do.', 'Editor Ssb. School Visitor, do.', 'Solicitor's do.', 'Colporteurs' Salaries and Expenses', 'Porter's Salary', 'Insurance', 'Interest on Bond and Mortgage', 'Taxes', 'Packing-boxes and Cooperage', 'Water, Light, and Fuel', 'Postage', 'Furniture', 'Widow's Pund', 'Home and Foreign Record', 'House and Lot 259 Chestnut street', 'Real Estate', 'Contingent Expenses', 'Balance'. Total for 1852 (March 31) is \$97,063 23.

ALEXANDER W. MITCHELL, Treasurer  
Presbyterian Board of Publication.  
Philadelphia, March 31, 1852.

The undersigned having examined the accounts of A. W. Mitchell, M. D., Treasurer of the Board of Publication of the General Assembly of the Presbyterian Church, and the same correct, leaving a balance in his hands of eight thousand and thirty-nine dollars and seventy-four cents—(\$8,639.74)  
J. B. MITCHELL, }  
J. N. DICKSON, } Committee of Accounts.  
Philadelphia, March 31, 1852.

## RECEIPTS FOR THE YEAR.

The receipts for the year show a very encouraging increase. The sales have amounted to sixty-six thousand five hundred and thirteen dollars and seventy-two cents, or more than six thousand five hundred dollars over the amount reported last year. The donations received for colportage and distribution have amounted to \$17,996,89, including a legacy of \$825,33, being an excess of \$7,705,70 over last year. Total excess of receipts of both departments over last year, \$14,219,42, including the legacy just specified. The sales have exceeded the amount stated in the Treasurer's account, inasmuch as that statement refers only to the sales for which the cash has been already received.

The mortgage on the real estate has been paid off, so that the property is now entirely free from debt.

## AGENCIES.

The Rev. Joseph Mahon, our zealous and efficient agent, has been employed during the greater part of the year in the states of Tennessee and North Carolina with most gratifying success. Mr. Mahon not only obtained access to all of the pulpits of churches in our own connection wherever he requested it, and secured large subscriptions, but he was also permitted to present his cause in a number of the churches connected with the other General Assembly, and received from both pastors and people a hearty welcome and liberal contributions. The Board mention with great pleasure such acts of fraternal kindness and co-operation. Mr. Mahon also spent a few months during the autumn and early part of the winter in Pennsylvania. He is now prosecuting his labours again in the South.

The Rev. Simeon Brown has continued his duties as an agent in the West during the year. He has been very successful in securing Colporteurs, but the amount of funds

collected from this portion of the field have not equalled the anticipations of the Board. An increase of the number of agents will probably soon become indispensable.

#### SUPERINTENDENCE OF COLPORTAGE.

The immense extent of territory over which the colporteurs are scattered, their remoteness from Philadelphia as a point from which to recruit their supplies of books, the difficulty of disposing of remnants of stock remaining on hand when their terms of service expire, and the confusion arising from the commingling of fields and the inaccuracy of accounts, have suggested to the Board the importance of appointing a number of Superintendents of Colportage for large districts, whose duty it will be to seek out colporteurs and fields for them, to have an oversight of their labours, to keep accounts with them and supply them with books as may be necessary, and to collect funds for their support. The Rev. J. Y. Alexander has recently been appointed to such an office, with Georgia, Florida, and South Carolina as his field. Mr. Alexander has been highly recommended and will, it is hoped, greatly enlarge the operations of the Board in the important district assigned him. Negotiations are in progress, for the appointment of a similar officer for the West. When this system shall have been carried out, there is every reason to believe that the operations of the Board can be extended far beyond what they have thus far attained to. The want of it has been seriously felt in the operations of the year just closed. Nothing but the apprehension of too great an expense, has deterred the Board from adopting this system before, but it is believed that the increased results will fully justify the expenditure.

#### DEPOSITORIES.

Applications for local depositories have become so frequent and so urgent, that the Board feel called upon to

explain to the Assembly the reasons why a compliance with these requests is impracticable. The system of colportage requires a very large amount of stock to be constantly in the hands of Colporteurs. This circumstance, together with the increased amount of capital now invested in stereotype plates, and stock necessarily kept in the Depository, absorbs the entire funds of the Board, so that there are no means for the establishment of local depositories. Where these are needed, the necessary capital could probably be raised on the ground. This has already been done in quite a number of instances. In case the system of district superintendents should be carried out to any considerable extent, this will in some degree probably answer the purposes of local depositories.

#### COLPORTEURS AND COLPORTEUR LABOUR.

There have been one hundred and forty-one Colporteurs employed during the year, in twenty-five different states, viz:—In Massachusetts, one—Connecticut, four—New York, fourteen—New Jersey, eleven—Pennsylvania, twenty—Delaware, one—Maryland, two—Virginia, two—North Carolina, twelve—South Carolina, one—Georgia, nine—Florida, one—Alabama, one—Mississippi, three—Texas, six—Arkansas, one—Tennessee, eight—Kentucky, three—Missouri, one—Iowa, two—Wisconsin, three—Illinois, four—Michigan, one—Indiana, eleven—Ohio, twenty-one.

Of these, one has been employed jointly in New Jersey and Georgia—one, in Alabama and Tennessee—and one in Mississippi and Missouri.

The Synods of Virginia and Pittsburgh are still conducting their operations as independent auxiliaries of the Board, with efficiency and success.

The annexed table will give the names and fields of the Colporteurs, and the details of their labours.



| NAME.                                                                                                                                                                                                                                                                  | FIELD.                                                                                                                                                                                                                                                                                                                                                                                                    | Days of Labour.                                                           | No. of Families visited.                                                           | No. Converses or Prayed with.                                                  | No. having no Religious Book but the Bible. | Presbyterian Families without the Confession of Faith.        | No. Vols. sold.                                                                             | No. Vols. bestowed.                                 | Pages of Tracts granted.                                                                          | REMARKS.    |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------|------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|---------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------------------------------------------|-----------------------------------------------------|---------------------------------------------------------------------------------------------------|-------------|
| Alexander W. Sproull,                                                                                                                                                                                                                                                  | MASSACHUSETTS.<br>Salsbury and vicinity.                                                                                                                                                                                                                                                                                                                                                                  | 90                                                                        | 889                                                                                | 658                                                                            | 127                                         |                                                               | 633                                                                                         | 78                                                  | 9,950                                                                                             |             |
| R. A. Criswell,<br>Henry Vail,<br>H. A. Russell,<br>J. Kirkpatrick, jr.                                                                                                                                                                                                | CONNECTICUT.<br>Bridgeport and vicinity.<br>Presbytery of Connecticut.<br>New Haven.<br>Presbytery of Connecticut.                                                                                                                                                                                                                                                                                        | 30<br>150<br>32                                                           | 25<br>447<br>475                                                                   | 15<br>112<br>100                                                               | 9                                           | 4                                                             | 689<br>264<br>138                                                                           | 17<br>4                                             | 4,000<br>9,510<br>585                                                                             | Incomplete. |
| † Rev. E. J. Chapman,<br>Rev. J. R. Lockwood<br>Rev. A. Caldwell,<br>Rev. A. F. Hall,<br>Wm. Marvin,<br>James H. Seymour,<br>Wm. Beers,<br>George Marshall,<br>Isaac L. Robinson,<br>Wm. S. Howard,<br>S. B. Smith,<br>T. McK. Gray,<br>S. G. Law,<br>A. L. Armstrong, | NEW YORK.<br>Oneida, Madison, and Onondaga counties.<br>Livingston, Wyoming, & Steuben cos.<br>Buffalo Presbytery.<br>Rochester and vicinity.<br>Batavia and Genessee counties.<br>Delaware and Hudson Canal.<br>Oneida Lake.<br>Schenectady and Schoharie county.<br>Sullivan county.<br>Presbytery of Buffalo.<br>Schoharie and Green counties.<br>Orange county, and in Pa.<br>Long Island.<br>do. do. | 365<br>32<br>92<br>92<br>137<br>49<br>105<br>76<br>65<br>92<br>121<br>121 | 944<br>82<br>653<br>3338<br>575<br>317<br>1001<br>650<br>516<br>2000<br>635<br>636 | 240<br>3<br>115<br>3956<br>869<br>199<br>437<br>564<br>100<br>11<br>260<br>260 | 18<br>3<br>45<br>25<br>7<br>7               | 60<br>5<br>73<br>78<br>76<br>32<br>50<br>150<br>6<br>20<br>21 | 1820<br>113<br>1092<br>525<br>1676<br>431<br>256<br>1145<br>404<br>640<br>554<br>438<br>438 | 64<br>42<br>25<br>69<br>116<br>61<br>90<br>21<br>20 | 47,372<br>5,352<br>3,572<br>5,131<br>4,872<br>18,880<br>4,080<br>6,300<br>3,000<br>4,275<br>4,200 |             |
| Joseph W. Porter,<br>D. M. James,<br>A. Wentz, (voluntary)                                                                                                                                                                                                             | NEW JERSEY.<br>Newton Presbytery.<br>Newton Presbytery.<br>Woodbury and vicinity.                                                                                                                                                                                                                                                                                                                         | 107<br>45                                                                 | 385<br>210                                                                         | 173                                                                            |                                             | 12                                                            | 405<br>501<br>60                                                                            | 18<br>10                                            | 6,500<br>5,205                                                                                    | Incomplete. |

| NAME.                         | FIELD.                               | Days of Labour. | No. of Families Visited. | No. Converted or Prayed with. | No. having no Religious Book but the Bible. | Presbyterian Families without the Bible. | No. Vols. sold. | No. Vols. bestowed. | Pages of Tracts Granted. | REMARKS.            |
|-------------------------------|--------------------------------------|-----------------|--------------------------|-------------------------------|---------------------------------------------|------------------------------------------|-----------------|---------------------|--------------------------|---------------------|
| G. W. Butler,                 | Presbytery of Elizabethtown.         |                 |                          |                               |                                             |                                          | 610             | 12                  | 12,400                   | Incomplete.         |
| G. K. Mariner,                | do.                                  |                 |                          |                               |                                             |                                          | 506             | 13                  | 12,350                   | do.                 |
| R. McCorkell,                 | New Brunswick Presbytery.            | 144             | 1420                     | 284                           | 10                                          | 20                                       | 602             | 70                  | 1,989                    | Recently appointed. |
| D. Bloomfield,                | Middlesex county.                    |                 |                          |                               |                                             |                                          |                 |                     |                          | do.                 |
| Jonathan Wilson,              | West Jersey Presbytery.              |                 |                          |                               |                                             |                                          | 180             |                     |                          |                     |
| John McCorkell,               | New Brunswick Presbytery, and in Ga. | 45              | 400                      | 150                           | 20                                          | 23                                       | 100             | 52                  | 1,040                    |                     |
| PENNSYLVANIA.                 |                                      |                 |                          |                               |                                             |                                          |                 |                     |                          |                     |
| W. R. Carpenter,              | Wyoming county.                      | 246             | 1266                     | 118                           |                                             | 42                                       | 2384            | 15                  | 19,447                   | No Report.          |
| George Powell,                | Perry county.                        | 475             |                          |                               |                                             |                                          | 516             | 14                  | 2,395                    |                     |
| Wm. C. Somerville,            | Washington county.                   |                 |                          |                               |                                             |                                          |                 |                     |                          |                     |
| A. A. Blair,                  | Presbytery of Northumberland.        |                 |                          |                               |                                             |                                          |                 |                     |                          |                     |
| Samuel Hodge,                 | do.                                  | 83              | 425                      | 91                            | 3                                           | 22                                       | 487             | 25                  | 6,347                    | No Report.          |
| R. McCulloch,                 | Luzerne Presbytery.                  | 119             | 270                      | 30                            | 20                                          | 40                                       | 614             | 30                  | 9,580                    |                     |
| William McElwee,              | Franklin county.                     | 30              | 490                      | 30                            | 5                                           | 5                                        | 236             | 16                  | 3,945                    |                     |
| James Harper,                 | do.                                  |                 |                          |                               |                                             |                                          |                 |                     |                          |                     |
| A. F. Stevenson,              | Washington county.                   | 72              | 825                      | 26                            | 14                                          | 5                                        | 1548            | 51                  | 6,789                    | No Report.          |
| Samuel McIlhenny,             | Cumberland county.                   | 37              | 471                      | 50                            | 1                                           | 5                                        | 656             | 7                   | 1,721                    |                     |
| W. O. Wright,                 | Franklin, Adams, and York counties.  | 90              | 422                      | 50                            | 3                                           | 20                                       | 744             | 45                  | 9,271                    |                     |
| A. H. Epstein,                | Lancaster county.                    | 50              | 295                      | 98                            | 31                                          | 9                                        | 193             | 8                   | 8,088                    |                     |
| John Burrows,                 | Franklin, Adams, and York counties.  | 90              | 318                      | 47                            | 1                                           | 28                                       | 712             | 13                  | 5,295                    |                     |
| Thomas Irvine,                | do.                                  | 90              | 255                      | 25                            |                                             | 20                                       | 395             | 6                   | 5,293                    |                     |
| Rev. J. J. Hamilton, (vol'ty) | Huntingdon Presbytery.               |                 |                          |                               |                                             |                                          | 351             |                     |                          | Recently appointed. |
| Philip B. Cook,               | Luzerne Presbytery.                  |                 |                          |                               |                                             |                                          |                 |                     |                          | do.                 |
| John Sullivan,                | Huntingdon county.                   |                 |                          |                               |                                             |                                          |                 |                     |                          | do.                 |
| Isaac Stine,                  | do.                                  |                 |                          |                               |                                             |                                          |                 |                     |                          | do.                 |
| Thomas J. Taylor,             | Washington county.                   | 90              | 2000                     | 11                            |                                             | 6                                        |                 |                     |                          | do.                 |
| T. McK. Gray,                 | Newton Presbytery, and in N. Y.      |                 |                          |                               |                                             |                                          |                 |                     | 3,000                    |                     |

|                                                                                                                                                                             |                                                                                                                                                                                                                                                                                                                 |                             |                                  |                         |                            |                                 |                              |                                          |                                           |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------|----------------------------------|-------------------------|----------------------------|---------------------------------|------------------------------|------------------------------------------|-------------------------------------------|
| Charles R. Mills,                                                                                                                                                           | DELAWARE,<br>Sussex county and vicinity.                                                                                                                                                                                                                                                                        | 45                          | 125                              | 83                      | 1                          | 423                             | 21                           | 9,640                                    |                                           |
| John Davidson,<br>John Shearer,                                                                                                                                             | MARYLAND,<br>Port Deposit,<br>Baltimore Presbytery.                                                                                                                                                                                                                                                             | 45<br>611                   | 1392                             | 118                     | 31                         | 264<br>1359                     | 7                            | 4,075<br>8,192                           | Incomplete.                               |
| Rev. J. H. Wallace,<br>John Keys,                                                                                                                                           | VIRGINIA,<br>Smith, Russell, Scott, & Lee counties.<br>do. do. do. do.                                                                                                                                                                                                                                          | 255                         | 809                              | 468                     | 54                         | 1972                            | 173                          | 17,005                                   | Assisting Rev. J. H. Wallace.             |
| Joseph A. McLean,<br>Stephen White,<br>J. F. McNeely,<br>Samuel G. Smith,<br>A. M. Scales,<br>William Wilson,<br>David Diekie,<br>Samuel Hatrick,<br>Alexander Ray,         | NORTH CAROLINA,<br>Greensboro and vicinity.<br>Alleman county.<br>Mecklenburg, Anson, and Cabarras cos.<br>Casswell county and vicinity.<br>Rockingham county.<br>Fayetteville Presbytery.<br>Caswell and Rockingham counties.<br>Orange Presbytery.<br>Moore, Rich'd, Cumberland and Montgome-<br>ry counties. | 61<br>195<br>91             | 285<br>563<br>215                | 190<br>135<br>215       | 85<br>46<br>57             | 420<br>1323<br>838              | 192<br>128<br>26             | 5,670<br>7,975<br>8,158                  | Recently appointed.<br>No Report.         |
| Edward J. Alexander,<br>J. Ford Harrell,<br>M. McLeod,                                                                                                                      | Catawba, Lincoln, and Gaston counties.<br>Fayetteville Presbytery.<br>Bladen and Columbus counties.                                                                                                                                                                                                             | 365<br>90<br>105            | 945<br>419<br>450                | 361<br>300<br>20        | 7<br>43<br>6               | 2582<br>424<br>400              | 177<br>43<br>148             | 16,467<br>5,230<br>6,746                 | Recently appointed.<br>do. do.<br>do. do. |
| Rev. J. R. Baird,                                                                                                                                                           | SOUTH CAROLINA,<br>Presbytery of Bethel.                                                                                                                                                                                                                                                                        | 144                         | 1009                             | 373                     | 15                         | 1331                            | 116                          | 16,060                                   |                                           |
| Rev. J. R. McCarter, (vol'y),<br>Rev. James Rosamond,<br>John McCorkell,<br>Franklin Leech,<br>J. D. Thompson,<br>Alexander Campbell,<br>C. J. Silliman,<br>James McMillan, | GEORGIA,<br>Americus and vicinity.<br>Presbytery of Flint River.<br>Hopewell Presbytery, and in N. J.<br>Cherokee country.<br>Merriwether county and vicinity.<br>Macon and vicinity.<br>do. do.<br>Presbytery of Cherokece.                                                                                    | 45<br>91<br>121<br>91<br>30 | 150<br>1500<br>200<br>299<br>200 | 1020<br>41<br>200<br>75 | 150<br>20<br>15<br>35<br>1 | 660<br>538<br>328<br>150<br>195 | 12<br>100<br>125<br>20<br>10 | 975<br>4,450<br>11,058<br>3,400<br>2,986 | No Report.                                |

| NAME.                                             | FIELD.                                                                    | Days of Labour. | No. of Families Visited. | No. Converted or Prayed with. | No. having no Religious Book but the Bible. | Presbyterian Families without the Bible. | No. Vols. sold. | No. Vols. bestowed. | Pages of Tracts granted. | REMARKS.             |
|---------------------------------------------------|---------------------------------------------------------------------------|-----------------|--------------------------|-------------------------------|---------------------------------------------|------------------------------------------|-----------------|---------------------|--------------------------|----------------------|
| John P. Clark,                                    | Troup, Heard, and Coweta counties.                                        | 46              |                          |                               |                                             | 5                                        | 240             | 52                  |                          |                      |
| S. E. Robinson,                                   | FLORIDA.<br>Pensacola and vicinity.                                       | 25              | 60                       | 100                           |                                             | 2                                        | 133             | 10                  | 3,000                    |                      |
| Wm. H. Arnell,                                    | ALABAMA.<br>Synod of Nashville, and in Tenn.                              |                 |                          |                               |                                             |                                          |                 |                     |                          | Report in Tennessee. |
| Henry Martin,                                     | MISSISSIPPI.<br>Natchez and vicinity.                                     | 274             | 2114                     | 235                           | 3                                           | 31                                       | 2057            | 95                  | 12,810                   |                      |
| James M. Flinn,<br>Washington McCord,             | Presbytery of Western District.<br>Presbytery of Chickasaw.               | 90              | 110                      | 48                            |                                             | 8                                        | 400             | 40                  | 1,200                    | Incomplete.          |
| Rev. J. T. Case, (voluntary)                      | TEXAS.<br>Victory and vicinity.                                           | 365             | 100                      | 20                            |                                             | 16                                       | 86              | 3                   | 750                      |                      |
| Rev. John M. Beeton, do.                          | Larissa and vicinity.                                                     | 143             | 278                      | 100                           |                                             | 10                                       | 192             | 13                  | 76,165                   |                      |
| Rev. L. S. Gibson, do.                            | Houston and vicinity.                                                     |                 |                          |                               |                                             |                                          | 579             | 3                   | 4,230                    |                      |
| Rev. Wm. M. Baker, do.                            | Austin and vicinity.                                                      | 310             | 50                       | 50                            |                                             | 40                                       | 30              | 8                   | 2,000                    |                      |
| Thomas M. Likens,<br>Dr. Allen Stone.             | Presbytery of Eastern Texas.<br>do.<br>do.                                | 101             | 175                      | 132                           | 45                                          | 5                                        | 498             | 18                  | 1,260                    | Recently appointed.  |
| Samuel McCulloch, jr.                             | ARKANSAS.<br>Presbytery of Little Rock.                                   | 319             | 899                      | 28                            | 38                                          | 2                                        | 2346            | 136                 | 15,370                   |                      |
| Rev. R. B. McMullin, (vol'ty.)                    | TENNESSEE.<br>Knoxville and vicinity.                                     | 183             | 696                      | 199                           | 46                                          | 72                                       | 1160            | 78                  | 11,615                   | Recently appointed.  |
| Rev. John Bell,<br>Wm. H. Arnell,<br>John McAmis, | East Tennessee.<br>Synod of Nashville, and in Ala.<br>Holston Presbytery. | 255             | 975                      | 360                           |                                             | 26                                       | 2149            | 296                 | 14,298                   |                      |
|                                                   |                                                                           | 93              | 130                      | 85                            | 2                                           | 23                                       | 226             | 90                  | 5,020                    |                      |





## AGGREGATE OF COLPORTEUR LABOUR.

The following are the aggregate amounts of labour performed during the past year by the one hundred and forty-one Colporteurs, viz:—Time spent, thirty-five years; families visited, 64,526; conversed or prayed with, 22,838; families having no religious book but the Bible, 2212; Presbyterian families without the Confession of Faith, 2772; volumes sold by Colporteurs, 71,150; volumes granted by Colporteurs, 5506; pages of Tracts distributed by Colporteurs, 581,956.

## DUTIES OF COLPORTEURS.

The Board have endeavoured, as far as possible, to guard against either directly or indirectly encouraging Colporteurs to invade the prerogatives of the ministry. We have looked upon them as an indispensable instrumentality for reaching the churches and the people with our publications; and whilst accomplishing this office, they have been reminded of the importance of doing good in every practicable way, so far as might be consistent with their position. They have in a very large number of instances prayed with the families they visited; they have conversed with multitudes in relation to their spiritual welfare, and like all men of true piety have endeavoured, wherever they found good to be done, as far as in them lay, to do it. They have not been encouraged to “hold meetings,” nor to perform such public duties as might lead to unfavourable results. Through the books and tracts they have sold and distributed gratuitously, and through their conversations and prayers from house to house, there is every reason to hope that a vast amount of good has been accomplished. That there are some less efficient than others, and that there are some who may not always evince that degree of discretion which is desirable, we presume is true; but these are only such imperfections as must attach to all human things. Were Colporteurs

mere pedlers of books, even then they could not be dispensed with, for without their labours, the books would lie upon the shelves of the depository instead of going over the land on missions of mercy.

The Board would repeat the expression of their conviction that our church organization is eminently adapted to secure the benefits of colportage, with as small a mixture as possible of the evils. Synods, Presbyteries, and church sessions are co-extensive with the Church, and are indeed an integral part of it. They know their own wants, and with them we can confer as to the fields for Colporteurs, the persons to be employed, and the best method of meeting their peculiar wants. They find men within their own limits, recommend them for appointment, and are on the ground to have a supervision over their operations. If they should be found unfit for the service, information can be immediately communicated to the Board, and the commission withdrawn. Our Colporteurs are every where within the limits of our own ecclesiastical bodies, and subject to their jurisdiction. So far as we have been able to judge, they have been with but few exceptions acceptable and useful.

The Board have endeavoured to guard their Colporteurs against improper intrusion amongst other denominations, expressly cautioning them against "any thing like efforts to proselyte, or improper interference with Christians of other denominations;" and directing them, where they have reason to believe the books will be acceptable to others than our own people, first to call in every case on the pastor before making any effort among his flock. In not a few cases the labours of our Colporteurs have been solicited by brethren in other branches of the Church, who appreciated our publications, and were desirous that their people should enjoy the benefit to be derived from such works. Wherever such requests have been made, it has given the Board great pleasure to comply with them, but in no circumstances whatever would they wish to disturb the peace of neighbouring churches, by intruding unasked and unwished for within their bounds.



## DONATIONS.

Donations to a considerable extent have been made during the past year, in addition to those made through the Colporteurs. More liberal contributions from the churches would enable the Board still more effectually to scatter abroad their publications, in places where they would probably accomplish much good.

The grants of the year have been as follows:—Sabbath-schools, 869 volumes; ships of war, naval and military posts, 397 volumes; humane institutions, 68 volumes; Literary and Theological institutions, 2210 volumes; indigent ministers, 1293 volumes; feeble churches, 1355 volumes; individuals for gratuitous distribution, 336 volumes; and also, 175,190 pages of tracts, independent of the donations of tracts made by Colporteurs.

## THE HOME AND FOREIGN RECORD.

This organ of the Board has to a considerable extent given satisfaction, and accomplished its work in disseminating information and enlisting the interest of the churches, wherever it has been circulated. It has not, however, by any means, the patronage which it should receive. Its list of paying subscribers is even smaller than at a corresponding time last year.

A very little effort upon the part of pastors would tend greatly to enlarge the usefulness of this indispensable periodical. The income of the paper for the year 1851, was \$3301,26, expenditures during the same time \$3515,11; deficiency \$213,85.

The number of copies sent to actual subscribers is 8870; the number of copies furnished gratuitously to ministers, candidates, periodicals, and persons in some way connected with the Board, 2600;—total circulation 11,470.

## THE SABBATH-SCHOOL VISITOR.

This favourite juvenile periodical has been steadily gaining ground from its commencement. Testimonials as to its adaptation to the purposes for which it is designed, and to its general interest and acceptability have been voluntarily tendered from every part of the Church. Artistically it might be rendered more attractive to the taste; but the Board have not been able to see the necessity or propriety of issuing such a periodical, in the elegant and expensive dress of costly annuals, especially as in order to do this, they would be compelled to use for this purpose funds which had been entrusted to their hands for other objects. We are now printing thirty-four thousand copies, and the number of subscribers is constantly increasing. The receipts for subscriptions during the year 1851, were \$3400, the expenditures for the same time, \$3604,02; excess of expenses over receipts, \$204,02.

## PROCESS OF PUBLISHING AND CIRCULATING VOLUMES.

In bringing out such books as the Board has issued, and in their subsequent circulation, an amount of labour and a complication of agencies are required which can be appreciated only by those familiar with the workings of such an institution. As it may be of some service to the Board, and of some interest to the Church, to understand more fully the manner in which our work is carried on, we shall endeavour to follow a volume from its first appearance, as a manuscript, to its ultimate home on the shelves of some church-member, or perhaps of some careless worldling to whom it has come as a messenger of life.

The editor of the Board, whose business it is to search out works suitable for publication, and to receive all manuscripts which are offered, announces to the Executive Committee at its weekly meeting, the receipt of a manuscript. The Executive Committee then refer the manuscript to the Committee of Publication, composed at present of three ministers and two laymen; where it undergoes an examina-

tion, and is rejected if any one member objects to it. Should there be no objection, it is sent back to the Executive Committee, and recommended to them for publication. In the Executive Committee the question of its final adoption is to be decided; and it sometimes occurs, that a work recommended by the Publication Committee does not meet the approbation of the Executive Committee, and is, of course, rejected. If approved by the latter Committee, it then goes to the Publishing Agent, who makes the contracts for stereotyping, paper, printing, &c.; and when the printed sheets are brought in, he gives it into the hands of the binder, directs as to the style in which it is to be bound, and on its return from the bindery, reports it with the items of its cost to a third committee, called the Bookstore Committee, who fix the price, and then report it to the Executive Committee as ready for publication. The bills for its cost are then examined by a fourth committee, called the Committee of Accounts. The book is now ready to go upon the shelves of the Depository, but without some other agency it can go no further. Hence the Secretary and Agents seek for Colporteurs, who are recommended for appointment to the Executive Committee, and when appointed, the book is sent to them to be circulated. The Colporteur's salary and expenses, however, must be paid, and hence the Secretary and Agents appeal to the churches, and from the collections raise the means necessary to defray the expense of bearing the book from house to house, all over the Church and the country, and for making donations of it to those who are destitute and unable to purchase. But few of those to whom it comes have any adequate idea of the number and variety of agencies which have been at work, in bringing about the desired result of furnishing them a good book to read.

#### OBITUARY.

In no year of its existence has the Board sustained such heavy afflictions as in that just closed. The venerable Dr. Archibald Alexander, whose death has given occasion to lamentations throughout the whole Church, had been

the President of the Board from its organization. He had always manifested a deep interest in its welfare, as is evinced from his having selected this as the channel through which he published nearly all his works which have appeared since its organization. At the time of his death the Board had already issued sixteen millions, twenty thousand, five hundred pages of his writings. Now that he is gone from us for ever, there will be, undoubtedly, a greatly increased demand for his works—so that being dead he will yet speak, and speak to larger numbers, and in many respects even to greater purpose than when living.

Alexander Symington, Esq., the Vice-President, followed soon after our venerable President, and was taken from his useful labours on earth to his eternal rest in heaven. Mr. Symington had been one of the founders of the Presbyterian Tract Society, which was the embryo of this Board. He was the Vice President of the Board, and a member of its most important committees, from the beginning. To few persons is the Church more indebted than to him for the degree of prosperity and usefulness to which this institution has attained. The extensive usefulness of these faithful and lamented servants of God whilst they were living, and the influences they set in operation to do good when they were gone, admonishes those who remain to greater diligence and fidelity, in discharging the important trusts committed to them. Two other lay-members—General Corbin Braxton of Virginia, and Harmar Denny, Esq., of Pittsburgh—both of them of high standing, extensive influence, and strong attachments to the doctrines and institutions of the Presbyterian Church, the Board has been called to mourn. Let those of us who yet remain, work whilst it is called to-day, knowing that the night of death hastens on wherein no man can work.

#### CONCLUSION.

In conclusion, the Board as heretofore, have now again cause to thank God and take courage. The work assigned them has been steadily, from year to year, growing on their

hands. The institution has found favour with both God and man. It has already accomplished far more than was anticipated by its benevolent founders. Nothing but the fostering care and the liberal co-operation of the Church is needed, under God, in order that the future may show an ever widening measure of prosperity and usefulness. The precious seed has already been sown far and wide, and a harvest is now gathering from its fruits. Let us scatter still more broadcast the seed, and a still richer and more glorious harvest shall be reaped here on earth, and at last, its golden sheaves will be shouted home with immortal joy to the garnerers in the store-house above.

The members whose terms of service expire May, 1852, are

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*Laymen.*

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 James Johnson,  
 Victor King,  
 James Lenox,  
 Hon. H. H. Leavitt,  
 Thomas McKeen,  
 A. W. Mitchell, M.D.  
 J. B. Mitchell,  
 William Walker,  
 A. McIntyre,  
 Archibald Robertson,  
 William E. Du Bois.

Members are also to be elected to supply the vacancies occasioned by the death of Dr. Archibald Alexander, to serve three years; of Harmar Denny, Esq., and General Corbin Braxton, also to serve for three years; and of Alexander Symington, Esq., to serve for two years.

## A P P E N D I X .

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### RESOLUTIONS OF THE GENERAL ASSEMBLY OF 1852.

Rev. Stuart Robinson, from the Special Committee to whom had been referred the printed report, presented the following resolutions, which were adopted, viz :

1. *Resolved*, That a review of the history of this enterprise, and the gradual development of the great idea of furnishing a religious literature for the Church, by agencies under control of the Church, from its feeble beginning to its present wide-spread and triumphant success, calls upon us devoutly to thank God and take courage.

2. *Resolved*, That the Assembly hereby tender their thanks to the Board of Publication, for the energy, wisdom, and success, with which they have carried forward this work during the past year.

3. *Resolved*, That this Assembly, in the name and on behalf of the Church, do hereby return their warmest thanks and sensible obligations to the Rev. Dr. Leyburn, late Corresponding Secretary of the Board of Publication, for his able, untiring and eminently successful efforts in extending and giving efficiency to the plans and operations of the Board.

4. *Resolved*, That in the judgment of this Assembly, the present position of this work, the circumstances of the Church, and the urgent wants of the people, call upon this Board to press still onward—extending their operations, widening and more fully occupying their field of labour, so far as may be consistent with prudence and safety ; relying on the liberality of the Church, and the blessing of the great Head of the Church, for support.

5. *Resolved*, That the experience of the past, and the results which have been developed as to the comparative efficiency, safety and intrinsic merits of the plan of supplying the religious literature of the

Church by Boards under ecclesiastical control, rather than by voluntary organizations, indicate plainly the duty of our Church to sustain more fully and more exclusively, and extend far more widely, the work entrusted to their Board of Publication throughout our bounds.

6. *Resolved*, That in the opinion of this Assembly, it should be a first consideration, to adapt the plans and modes of operation of the Board, as far as may be, to the peculiar wants of the several geographical divisions of the Church; and in this view the future plans of the Board should contemplate the organization of co-ordinate agencies and depositories at the West, South, and South-West, as speedily as may be deemed consistent with the safety and permanency of the organization already established at Philadelphia.

7. *Resolved*, That it be recommended to all our pastors and churches to give particular attention to the claims of this Board, and to render such aid by their contribution of funds as to enable the Board greatly to enlarge the work of Colportage.

8. *Resolved*, That the Assembly suggest to the Board that in its next annual report, it exhibit somewhat more in detail, the financial operations of the year, and also, in a form as extended as may seem proper to the Board, a statement of the method of procuring the manufacture of the books published by it, and the advantages of the plan of the Board in this regard over the plan of establishing a printing-house and bindery for the execution of this work.





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